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THE

BOOK OF COMMON PRAYER

AND

ADMINISTRATION OF THE SACRAMENTS AND OTHER PARTS OF DIVINE SERVICE

FOR THE USE OF THE

CHURCH OF SCOTLAND

Commonly known as Laud's Liturgy (1637)

WITH HISTORICAL INTRODUCTION AND ILLUSTRATIVE NOTES

BY THE

REV. JAMES COOPER, D.D.

PROFESSOR OF ECCLESIASTICAL HISTORY IN THE UNIVERSITY OF GLASGOW

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CONTENTS.

PAGE

INTRODUCTION vii

APPENDICES TO INTRODUCTION—

A. Archbishop Laud's Letter to Bishop Wedderburn of Dunblane xxviii

B. Mr Hill Burton's Collation of the Lambeth Copy of the Scottish Liturgy . . xxxii

C. The Dalmeny Prayer-Book, with the latest alterations for Scotland by King Charles I. xlviii

THE SCOTTISH LITURGY OF 1637 1

THE PSALTER 193

THE METRICAL PSALMS 211

NOTES 217

INTRODUCTION.

THE Liturgy prepared under King Charles I. for the use of the Church of Scotland, and read once only, and in memorable—even epoch-making—circumstances, in the Cathedral Church of S. Giles at Edinburgh on the Seventh Sunday after Trinity (23rd July), 1637, is a book that has been spoken against.

Its very name, by which it is commonly called, "Laud's Liturgy"—a misnomer, as we shall see (for its most distinctive features were due to two Scottish bishops), but a misnomer foisted on it with a hostile purpose—has been sufficient in many quarters to secure its condemnation. Its opponents, when it was issued, were not sparing either in scathing criticism or abusive epithets. Row strung them all together, calling it a "Popish-English-Scottish-Mass-Service Book." In modern times we find it derided by certain Roman Catholics as "a fancy Liturgy," and denounced by certain Presbyterians—including some who have confessed that they had never read it—as "almost Popish." It has been over and over again described as "the prime cause" of the Great Rebellion, in the course of which both King Charles I. and Archbishop Laud were to perish on the

scaffold, which was to deluge in blood three kingdoms, and overthrow for a season alike their constitution and their liberties. The taunt is an old one, but it is unquestionably an exaggeration. When in 1640 the Scots Commissioners "challenged the Prelate of Canterbury" as "the prime cause on earth" (they said nothing explicitly of an agent *under* the earth, at whose prompting they evidently believed the Primate acted) of "the novations in religion" which "are known," they said, "to be the true cause of our present troubles," Laud answered [1] that "these commotions had another and higher cause than the pretended innovations," and mentioned, in particular, the affair of Lord Balmerino, "'grievances,' as they said, 'propounded in the Convention, *an.* 1628,' about coining and their black money, . . . murmuring also as if the 'Articles and Parliament were not free'; . . . great clamour against the Bishops' power in choosing the 'Lords of the Articles'; though that power belonged unto them by the fundamental laws of that kingdom. As much against the Act of Revocations, and the taxations (which yet were voluntarily offered, and miscalled on purpose to edge the people), as also 'applying,' as they said, 'these taxations to wrong uses'; with all which, and more, religion [2] had nothing to do. . . . Besides, they are no fools who have spoken it freely (since the Act of Oblivion for the Scottish business

[1] Laud's Works, Lib. of Anglo-Catholic Theology, vol. iii. p. 299.

[2] The word "religion" is here used in its old English use, as meaning "form of worship." In this meaning it is familiar to the student of the ecclesiastical history of England in the reigns of Mary I. and Elizabeth: there is an example of it in the Bible, in S. James i. 27, where the meaning is "pure *worship* and undefiled."

was passed), that this great league before mentioned between the discontented party of both kingdoms, was consulted on in the year 1632, and after the King's being in Scotland, *an.* 1633, it went on till they took occasion another way to hatch the cockatrice' egg, which was laid so long before." That there was truth in Laud's contention, and that the discontent produced by the Act of Revocation—"the great Act," be it remembered, "which secured an adequate and permanent provision for the parish ministers," and whose beneficence, says Professor Hume Brown, "the national Church of Scotland has not failed to acknowledge"[1]—was *one* of "the two main causes for the revolt of 1638, which resulted in the National Covenant and the temporary overthrow of the royal authority" is "generally allowed by historians," and it is, of the two, the cause which receives the most "emphatic illustration in the proceedings of the Privy Council of Scotland."[2] But if the discontent which this Act had caused was at the bottom of the "Troubles," "novations in religion," and the whole ecclesiastical policy of King Charles, and of his father before him, had their share also; and it cannot but be admitted that the knowledge which the Government possessed of the state of feeling in Scotland should have bid them pause ere they superinduced a second cause which they must have known was only too likely to prove an occasion as well. It did prove the occasion. Whatever was the inspiration,[3] whatever was the exact nature[4] of the riot popularly associated with the name of

[1] History of Scotland, Book vi. chapter 3.

[2] Register of the Privy Council of Scotland, vol. iii. (1629-1630), Introd. (by Professor Hume Brown) ix.

[3] See Grub, Ecclesiastical History of Scotland, ii. 386.

[4] Hume Brown, History of Scotland, ii. p. 301.

Jenny Geddes, that explosion took place at the introduction of this Liturgy, and it brought along with it calamities for the Church of Scotland far more lasting than those which it entailed upon the Monarchy. The Monarchy was consecrated by the tragedy at Whitehall. It was restored so soon as ever the people of either Kingdom were free to speak. It is to-day the most popular of all our institutions. But in matters ecclesiastical, at least in the Northern Kingdom (in England in 1660 the Church of Laud was restored as emphatically as the Crown of Charles), the blow struck in 1637 had enduring consequences. All that the wisdom, by no means inconsiderable, of King James VI., all that the piety, the munificence, the taste of his son had desired for the Church of Scotland, was henceforth discredited in the eyes of the vast bulk of the Scottish people, and its realisation postponed indefinitely. That union and communion between the two National Churches of the island, which the different circumstances of their respective Reformations had not availed to break, suffered now an interruption which has not yet been terminated. There is nothing, perhaps, which the nation so deeply needs as a United Church for the United Empire : there is nothing which the interests of both Churches more require : there is nothing to which CHRIST, we believe, so plainly calls us. But the difficulty created by those unhappy proceedings still stands in the way. The Scottish Covenanters tried for the union of the two Churches on a Presbyterian basis : that was the attraction to them of the Solemn League. The "Second Episcopacy" achieved it on an Episcopalian basis for a season (1662-1690), but in a fashion which served only to put the great mass of the Scottish people more out of conceit with it. After the Revolution it was but

the dream of one here and one there. There was friendliness, but hardly an expressed wish for restored intercommunion. Now, thank GOD! it is again a prayer; which HE who has inspired it will doubtless grant in His own good time and way. Yet who can measure the loss which their separation has been to both Churches!

Then, again, the mixed system of Church government which existed in Scotland from 1610 to 1638 —a system which combined, on the Ignatian model, presbyterial franchises and synodical rights with episcopal oversight—the system under which alone, it has been said, presbyteries performed their executive duties — the system which really gave us our parish schools—the system which certainly produced the brightest galaxy of theologians that ever adorned our Northern sky,—John Cameron, John Forbes of Corse, William Forbes, Robert Baron, Alexander Henderson, Andrew Ramsay, David Dickson, Bishops Wedderburn and Maxwell, Durham, Samuel Rutherford, George Gillespie, Robert Baillie, Robert Douglas,—that system never got a real chance again. Under the "Second Episcopacy" there were no General Assemblies.[1]

Again, in the matter of Worship—which is not, by any means, of minor importance: for the *Father seeketh men to worship Him;*[2] and which it was, of course, the main object of the Liturgy of 1637 to improve among us — the result was ruinous. No one who has ever read John Knox's 'Book of

[1] Yet how well the system, even as thus truncated, could work may be read in such books as the late Dr Wilson's (of Dunning) 'Records of the Synod of Dunblane,' and Dr Bell's (of Keig) 'Book of the Exercise of Alford' (New Spalding Club).

[2] S. John iv. 23.

Common Order'[1] (which, soon after the establishment of the Reformed doctrine, displaced in Scotland our first Reformed Service-Book, the 'Second Prayer Book of King Edward the Sixth') could claim for it much intrinsic merit. But even Knox's Liturgy contained the Lord's Prayer,[2] the Doxology (Gloria Patri),[3] the Absolution,[4] and the Apostles' Creed.[5] Moreover, whereas before 1637 there had been a growing dissatisfaction with Knox's Book, and an upward tendency in matters of worship, the immediate effect of the introduction of 'Laud's Liturgy' was to produce a violent reaction, and a downward course so rapid and extreme,[6] that not even the resistance and remonstrances of such champions of Presbytery as Ramsay and Calderwood could stay its progress. It was not till well on in the second half of the Nineteenth century[7] that the ground then lost to us began to be recovered. Never, perhaps, in the history of the Church was the lesson so impressively read that not even the most cultivated taste, the soundest liturgical learning, or the sincerest zeal for the glory of God can justify the would-be reformers of the Church in neglecting the counsels of ordinary prudence.

But while King Charles I. and his advisers were to blame, it is equally impossible to acquit the Covenanting divines like George Gillespie[8] and

[1] See the 'Book of Common Order, commonly called Knox's Liturgy' (in this series), edited by G. W. Sprott, D.D.

[2] In the 'Public Prayers,' close of the Prayer of Intercession.

[3] At the end of each Psalm.

[4] In the Form of Absolution.

[5] In the Order of Baptism.

[6] See Dr Sprott's Lee Lecture.

[7] The Paraphrases, however, had been prepared in the Eighteenth century (1749-1781).

[8] See his 'English Popish Ceremonies.'

Robert Baillie,[1] who lent the aid of their learned and able pens to swell the cry, as cruel as it was groundless, that this Liturgy was "Popish." How groundless this charge was, a candid perusal of the Liturgy itself will show: how cruel, may be read in the fate which overwhelmed the Archbishop and the King, neither of whom, as a matter of fact, and as their writings remain to prove, was in the least inclined to Romanism.

Three further allegations it may be convenient at this stage to deal with: (1) That in the points where this Scottish Liturgy differs from the contemporary English Prayer-Book (that of 1604, when, as the result of the conference at Hampton Court, 'Queen Elizabeth's Prayer-Book' received certain modifications and additions),[2] the changes were the work of the "Prelate of Canterbury"; (2) that, in order to effect these "popish innovations," Laud "surreptitiously inserted them, without the King's knowledge and against his purpose";[3] and (3) that the Liturgy as completed was imposed on the Church and kingdom of Scotland by the mere *fiat* of the King.

To the first of these assertions, which has been again and again repeated, the Archbishop at his trial gave a contradiction in detail. He not only asserts generally that he had "laboured to have the English Liturgy sent" to the Scots "without any omission or addition at all; that so the public Divine service might in all his Majesty's dominions have been one and the same," and that "some of the Scottish

[1] See his 'Ladensium Αὐτοκατάκρισις, the Canterburians' Self-Conviction.' Baillie's attitude is the more strange because at first he wrote that he did not think the book Popish.

[2] For the Scottish view of these see an interesting letter from Mr P. Galloway in Calderwood, 'History of the Kirk of Scotland,' vi.

[3] Laud, Works, iii. p. 342.

bishops prevailed herein against him,"[1] and again, "that the Scottish bishops (some of them) did often say to me, that the people would be better satisfied to have a Liturgy composed by their own bishops (as this was) than to have the Service-Book of England put upon them";[2] he not only denies all knowledge of an alleged paper under the Archbishop of S. Andrews' own hand, and that of nine other Scottish bishops, urging that "somewhat might be abated of the English ceremonies, as the cross in baptism, the ring in marriage, and some other things," and says that, on the contrary, "when a deliberation was held whether it were better to keep close to the English Liturgy, or venture upon some additions, some of your Scottish bishops were very earnest to have some additions," giving "this for their reason, because if they did not then make that book as perfect as they could, they should never be able to get it perfected after";[3] but he mentions also several particulars—and these the most important of all the variations made — as due to Scottish bishops. Among these Laud includes the interesting re-translations in the Athanasian Creed,[4] the fine selection of sentences at the Offertory,[4] the change in the order of the prayers in the Communion Office,[5] the marginal rubrics directing the manual acts in the Prayer of Consecration,[4] and the dropping of the second sentence at the delivery of the elements to the com-

[1] Laud, Works, iii. p. 356. [2] Ibid., p. 342.

[3] Ibid., pp. 337, 343.

[4] See Laud's letter to the Bishop of Dunblane of Ap. 20th, 1636, in Prynne, 'Hidden Works,' ii. p. 152. (It is printed in full in Appendix to Introduction.)

[5] Besides the details in the above letter, Laud tells us that "both they [the Scottish bishops] and we were of opinion that *of the two* this order came nearest to the Primitive Church"

municants[1]—in short, everything which most distinguishes this Liturgy from the other Anglican Books of Common Prayer. All these features were of Scottish *provenance;* so that Dr Sprott was perfectly right in saying that the Book ought to be called 'The *Scottish* Prayer-Book of 1637,' and not, as too commonly, 'Laud's Liturgy.'[2] Certainly the great English Primate had a potent hand in it. Yet it was by way only of preliminary suggestion, and revision afterwards, — not of actual composition. "The Scottish bishops were commanded," he says, "by his Majesty to let me see from time to time what they did in the Service-Book":[3] he considered every proposal which they made, rejecting some, approving the final result, deeming the Book better in several respects than the English one—"though that," he adds, "I thank God, is well," and being heartily "sorry when his hopes of seeing it set up in Scotland failed—and that nation will one day," he goes on, "have more cause to be sorry for it than I."

On one point all concerned seem to have been from the first agreed — Scottish prelates, English

('Works,' iii. 344). The cautious expression "of the two" evinces, perhaps, a knowledge of the strong consensus of the Ancient Liturgies in favour of a third order in which these prayers might be placed, an order which so commended itself to the learned Bishop Rattray that it was adopted in the Scottish (Episcopal) Communion Office of 1764.—See Bp. Dowden, 'Annotated Scottish Communion Office,' p. 38.

[1] Laud, iii. p. 344.

[2] In a speech at the annual meeting of the Church Service Society, 1903.

[3] Laud, iii. p. 337. With the Archbishop were joined in the duty of revising the whole book Dr Juxon, Bishop of London, and Dr Wren, Bishop of Norwich. (Grub, 'Ecclesiastical History,' iii. 377.) Bishop Wren lived to take part in the revision of the English Prayer-Book under Charles II.

prelates, and, not least, the King. All the passages of Holy Scripture incorporated in the Service-Book, whether Sentences, Canticles, Psalms, Epistles, or Gospels, as well as the whole Psalter, were to be taken from that Translation of the Bible set forth in 1611 by authority of the late King James. There were other reasons, besides the excellence of that Version, which helped to recommend it. It could not but be more agreeable than any purely *English* Version to the Scots, who boasted that the first suggestion of it had been made in the General Assembly of their Church at Burntisland (1601) prior to the Union of the Crowns, and that the work appeared under the authority of their native-born prince; while to Charles himself, it at once harmonised with his general policy and gratified his filial affection. Still the fact remains that the compilers of the Scottish Liturgy of 1637 were among the earliest to recognise the incomparable merits of the Authorised Version.[1]

Other alterations, running through the whole Book, are the substitution of "Presbyter" for "Priest," and the exclusion, from such services as the Church of Scotland used (she did not observe the Saints' Days), of Lessons or Sentences from the Apocrypha.

The Scottish bishops who took the chief part, with Laud, in the preparation of this Liturgy, were John Maxwell,[2] Bishop of Ross, and James Wedderburn, Bishop of Dunblane. The former, of the family of Cavens in Nithsdale, graduated at S. Andrews in 1611. Presented in 1615 to the parish of Mortlach, he removed in 1622 to Edinburgh, and

[1] Calderwood, History of the Kirk, vi. 124. The first Scottish edition of the Authorised Version appeared in 1633, and was printed by Young, the printer of this Liturgy.

[2] Dictionary of National Biography.

soon distinguished himself as an advocate of liturgical improvement in the services of the Church of Scotland. By command of King Charles I. he waited on Laud (1629) to explain the views of the Scottish hierarchy in reference to the new Prayer-Book which had been for some time in contemplation, and urged, in opposition both to Charles and to Laud (who favoured bringing in the English Prayer-Book as it stood) that the Scottish prelates believed there would be less opposition to a Service-Book framed in Scotland, though on the English model. Laud speaks of him as carrying back to Scotland a book containing the first series of alterations which had been accepted in England (see Appendix A, Introduction, p. xxix). As "elect of Ross" he took part (18th June 1633) in the coronation at Holyrood of his royal master, and he was consecrated before the King's return to England. When the lines on which the Liturgy for Scotland should be framed were at last determined on, Maxwell was "entrusted with the press,"[1] and we find him writing to Juxon "to have from Canterbury an explanation of some passages in the Service-Book," "which, perhaps," says Laud, "were my additions and alterations in the book." "The press stayed," till the desired explanations came, and the Scots thought Maxwell had obtained the changes he desired. (Laud says only, "As if this could make me author of that book; which yet if I were, I would neither deny nor be ashamed of."[2]) In his Cathedral at Fortrose,[3] the Service-Book was in use

[1] Laud, iii. p. 339. [2] Ibid., p. 340.

[3] This beautiful Cathedral was entire, and in use, till Cromwell's time, when, along with the Abbey Church of Kinloss in Moray, it was deliberately pulled down and its materials employed for building a fort at Inverness. See Transactions of the Scottish Ecclesiological Society, 1904.

till the 11th of March 1638. He was one of the six Scottish archbishops and bishops to sign the "Declinator and Protest" against the "pretended General Assemblie holden at Glasgow, Novemb. 21, 1638," but he was nevertheless deposed and excommunicated (13th December 1638).[1] He repaired to the English Court, and on the death of Archbishop Spottiswood (who recommended him for his successor in the see of S. Andrews) he gave the manuscript of that prelate's 'History of the Church of Scotland' into the King's hand at Whitehall; after that he went over to Ireland in 1640, and narrowly escaped with his life in the Irish Rebellion. In 1645 he was appointed Archbishop of Tuam; and at Dublin in 1647 heard of the surrender of the King by the Scottish army, whereupon "he retired to his closet, and was found dead on his knees." He was buried in Christ Church Cathedral, Dublin. Dr Grub considered him "the greatest Scottish prelate of the reign of Charles the First," and speaks of "his eminent ability, his devotion to the cause of his sovereign and the Church, the rectitude of his conduct, the dignity and consistency of his character."[2]

To Bishop Wedderburn of Dunblane, it would seem, most of the liturgical features which characterise this Service-Book were due. A native of Dundee, a descendant of the authors of the 'Complaynt of Scotland' and the 'Gude and Godlie Ballates,'[3] he passed from S. Andrews to an English

[1] See the "Declinator," the charges against the Bishops, and the Form of their Excommunication in Peterkin, 'Records of the Kirk of Scotland.'

[2] Ecclesiastical History of Scotland, iii. 89.

[3] His descent is given in 'Wedderburne of Dundee's Compt Buik.'—Scottish History Society. The pedigree, like that of Spottiswood, is interesting from the evidence it affords that

university, and thence, as tutor, into the family of the learned Isaac Casaubon, "who was not like," says Laud, "to teach him any Popery. . . . After I became acquainted with him," the Archbishop goes on, "I wished him very well for his worth's sake, and did what I could to enable him to live. But sure if my 'intentions were so deep' as they are often said to be, he could be no 'fit instrument' for me; he being a mere scholar and a bookman, and as unfit for, as unacquainted with, such counsels and projects as these men would make me author of."[1] Dr Grub has warrant, as we have seen, for saying that Wedderburn was "mainly instrumental in obtaining the restoration to the Order for the Administration of Holy Communion [in the Scottish Liturgy] of portions of the office which had been lost to the Church of England since the first Liturgy of King Edward the Sixth."[2] Deposed and excommunicated by the Glasgow Assembly, Wedderburn took refuge in England, and found protection with Archbishop Laud, but he died soon after at Canterbury (23rd September 1639), and was buried in the Cathedral there. An epitaph from the pen of the Archbishop describes him as "a man of antique probity and faith, and for his excellent learning a

descendants of those who had been most active in promoting the Scottish Reformation could be found in the ranks of the Episcopal party.

[1] Laud, Works, iii. 374.

[2] Ecclesiastical History, ii. 377. Wedderburn had also called Laud's attention to "some defects he had found in the Book of Consecration of Archbishops, Bishops, &c., as it was then used among the Scots—viz., (1) that the Order of Deacons was made but a lay-office at the best, as by that Book might be understood; and (2) that in admission to the Priesthood the very essential words were left out."—Heylin, 'Life of Laud,' ii. 4.

great ornament to his fatherland."[1] His portrait by Jamesone hangs in the ancient seat of his family, Birkhill, near Newburgh-on-Tay.

But while divines of both kingdoms had their part in the preparation of this Liturgy, it received some contributions also from the hand of royalty. King Charles I. directed (18th October 1636) (1) that "the Proclamation for Authorising the Service-Book should not derogate from his Royal Prerogative. (2) That in their Kalendar they should keep such Catholic Saints as were in the English, such of the Saints as were most peculiar to that kingdom (especially those which are of the Royal Blood, and some of the most holy Bishops being added to them): but that in no case St. George and St. Patrick be omitted. (3) That in their Book of Ordination, in giving orders to Presbyters, they should keep the words of the English Book without change, *Receive the Holy Ghost*, &c. (4) That they should insert among the Lessons ordinarily to be read in the Service out of the Book of Wisdom, the first, second,[2] third,[3] fourth,[4] fifth,[5] and sixth[4] chapters; and out of the Book of Ecclesiasticus[6] the first, second, fifth, eighth, thirty-fifth, and forty-ninth chapters. (5) That every Bishop within his family twice a-day cause the Service to be read; and that all Archbishops and Bishops make all Universities and Colleges within their dioceses, to use daily twice a-day

[1] Bishop Dowden, Annotated Scottish Communion Office, p. 37.

[2] Conversion of S. Paul, Morning and Evening.

[3] All Saints, M. [4] Purification, M. and E.

[5] All Saints, E.

[6] The King afterwards deleted, for the Scottish Book, the chapters from Ecclesiasticus appointed for S. Mark's Day, and substituted two from Ecclesiastes (Appendix to Introduction).

the Service;[1] and (6) that the Preface to the Book of Common Prayer, signed by his Majesty's hand, and the Proclamation for authorising the same should be printed and inserted in the Book of Common Prayer."[2]

This might have been sufficient to dispose of the charge brought against Laud that he had tampered with the copies sent to Scotland "without the King's knowledge, and against his purpose." When accused of doing so Laud denied it with a heat that brought down on him the censure of his successor, Sancroft:—"This is as false," he cried, "as it is bold: for let them prove that any one particular was so added by me to that book; and let no justice spare me. In the meantime here I take it upon my salvation" (this is what Sancroft marks as if objectionable) "that I 'inserted nothing without his Majesty's knowledge,' nor anything 'against his purpose.'"[3] Nor does the Archbishop's denial stand alone. Into a copy of the English Prayer-Book, bearing date so late as 1637, now in the possession of the Earl of Rosebery, the King wrote with his own hand the changes he wished; and there he notices every change that was made on the book (except those in the *order* of the Communion prayers;

[1] Alas! in our Universities now, have we more than one service on Sundays? In some of the Arts classes, it is said, even the opening prayer, not long since universal, has gone out of use.

[2] Heylin's Life of Laud, ii., iv. (pp. 305, 306). In addition to the particulars thus mentioned, the king directed the Scottish bishops to see that the musical pointing of the (prose) Psalms was not neglected (Appendix to Introduction).

[3] Laud, iii. 342. The accusation had been founded on a vague passage in the King's 'Large Declaration' (written by Dr Balcanqual).

which, however, his alterations on the prayers themselves prove that he had allowed). See Appendix to Introduction.

There can be no doubt, I fear, that the Scottish Liturgy, like the Book of Canons, was unconstitutionally introduced into the Church of Scotland; "brought in without warrant from our Kirk," are the words of the Scots Commissioners; and few will deny that a tame acquiescence in a proceeding so outrageous would have been equally fatal to our civil liberties and to that authority in sacred things which the Church has received from her Divine KING. Whether it was the King[1] or the Scottish bishops who were most to blame for this exceeding folly, it is now hard to say; but in justice to Archbishop Laud (who has had so little justice), it is only fair to quote his own statement as to the line which *he* had taken: "If this [that the Liturgy and Book of Common Prayer was brought in without warrant from their Kirk] be true," he says, "it was the fault of their own prelates, and theirs only, for aught I know. For though I like the book exceeding well, and hope I shall be able to maintain anything that is in it, and wish with all my heart it had been entertained there [in Scotland]; yet I did ever desire that it might come to them with their own liking and approbation. Nay, I did ever, upon all occasions, call upon the Scottish bishops to do nothing in this particular, but by warrant of law. And further, I professed unto them before his Majesty, that though I had obeyed his commands in helping to

[1] The King believed that, in presenting by his sole authority the Book of Canons to the Church of Scotland, he did but exercise the power challenged as a right of his crown by James VI. in his Letter to the General Assembly at Perth.—Laud, iii. 316.

order that book; yet since I was ignorant of the laws of that kingdom, I would have nothing at all to do with the manner of introducing it; but left that wholly to them who do, or should, understand both that Church and their laws. And I am sure, they told me, they would adventure it no way but that which was legal."[1]

It is not necessary here to re-tell the oft-told story of the reception this Liturgy met with when it was read in S. Giles' Cathedral. Neither is it needful to detail the results which followed, the uprising of wellnigh the whole people,[2] the institution of the powerful committees called "the Tables," the National Covenant, the demand not alone for the withdrawal of the Service-Book, but for the abolition of Episcopacy, and the famous General Assembly which met in Glasgow Cathedral (1638), and gave effect to those demands. No events in the history of Scotland have been more fully described by our historians; and none live more vividly in the remembrance of the Scottish people.

A brief word, however, may be added on the subsequent influence of the Liturgy on which so much pains had been bestowed, and which, with hardly a

[1] Laud, iii. 336. There was no risk to the Scottish bishops through Archbishop Laud stating these facts (December 1640): of the three most deeply concerned, Archbishop Spottiswood and Bishop Wedderburn were dead, and Bishop Maxwell was in Ireland.

[2] Yet it is possible to exaggerate their unanimity. The important city of Aberdeen resisted the Covenant, its divines—the celebrated "Aberdeen Doctors"—writing powerfully against it. In many other places there was a minority on whom the Covenant was "forced at the sword's point" (Scott, 'Legend of Montrose'); while everywhere its advocates had to profess their loyalty to the King. (See 'Sermons,' by Cant and others, at the Taking of the National Covenant.)

hearing, was so speedily cast out. No attempt seems to have been made to restore it in Scotland when Episcopacy came back in 1661-62. Archbishop Sharp, indeed, is said to have frowned on much more moderate proposals for the embellishment of the Church service. After the Revolution, in the reign of Anne, the English Prayer-Book began to come into use among the Scottish Episcopalians; but the poverty of the Non-juring section of them, and the lack of a clear desire, Bishop Dowden opines, "for the definite expression of the doctrine taught with emphasis in the Communion Service of 1637,"[1] militated against a restoration, even among them, of King Charles I.'s Scottish Liturgy, though a reprint of it (said to be a very careful one) was made by the Earl of Winton in 1712.[2] Bishop Rose (died 1720) and Bishop John Falconer (died 1723) made, it is true, occasional use of it; but in 1724 when Bishop Gadderar published the first of the "wee bookies," the process began of accepting and utilising, indeed, the Scottish Liturgy of 1637, but of altering it in various ways, particularly by transposing several parts of it, with the result that the Scottish (Episcopal) Communion Office of 1764, while indebted for many things to the Book of 1637, differs from it materially in the order of the Prayers in the Communion Service, putting, for one thing, the "Oblation" before, instead of after, the "Invocation of the Holy Ghost."[3] In Eng-

[1] Annotated Scottish Communion Office, p. 57.

[2] Edinburgh, James Watson, 1712. The "nominal prayers" were reproduced in this edition exactly as they stood in 1637—"King Charles," "Queen Mary," and "Prince Charles" appearing in the printed text.

[3] A table showing the various Orders is given below, pp. 279, 280. For a discussion of their relative merits, see Sprott, 'Wor-

land, as will be seen in the Notes appended to this edition, a number of the changes (though not the most important) made by the framers of the Scottish Book were adopted at the Revision of 1661-62; and the circumstances attending the consecration of Bishop Seabury led to its having considerable influence when it became needful to provide a special Prayer-Book for the Protestant Episcopal Church of America. In several particulars it won the praise of L'Estrange as an improvement on the English Book;[1] it has been noticed by all the historians of the Book of Common Prayer; and in the Church of Scotland it is beginning again, notwithstanding the natural prejudice occasioned by the manner and the results of its first appearance, to receive the study which on its own account it so well deserves.

Besides the edition of 1712, already referred to, it has been republished as one of the "Documents connected with the Liturgy of the Church of England" in the 'Reliquiæ Liturgicæ,' edited by the Rev. Peter Hall, M.A.,[2] as well as in the more splendid series of William Pickering,[3] while its "Order of the Administration of the Lord's Supper or Holy Communion" is given in Bishop Dowden's 'Annotated Scottish Communion Office.'

Of all of these I have made use in preparing the text of the present edition (Dr Sprott kindly going over it with the edition of 1712 in his hand); and I have besides had before me two copies of the

ship and Offices of the Church of Scotland,' and Dowden, 'Annotated Scottish Communion Office,' pp. 79-96.

[1] Alliance of Divine Offices.

[2] Bath, 1847. Text only: as in the present edition, the spelling has been modernized.

[3] London, 1844. Text only: it is printed in black letter.

original edition, one belonging to the library of the University of Glasgow, and another, once the possession of Bishop Rattray,[1] most generously lent me by the Rev. Archibald Fleming, of S. Columba's Church, London. To both these gentlemen my most cordial thanks are due; as also to the Right Hon. the Earl of Rosebery, K.G., for permission to inspect at Dalmeny the English Prayer-Book of 1637 containing King Charles I.'s final, and autograph, alterations for the Scottish Liturgy, and to insert here a collation of these and some account of that most precious and pathetic volume (see Appendix to Introduction); to the Rev. W. H. Hutton, S. John's College, Oxford, for a photograph of a page of Archbishop Laud's Diary confirming (it seems to me) the conjecture that the said Prayer-Book had belonged to the Archbishop, and had received from him some annotations before the King requisitioned it; to the Right Rev. Bishop Dowden, for lending me the sheets of the Prose Psalter of 1636, which he was fortunate enough to rescue, with his monograph thereon; to the Very Revv. the Deans of Armagh and S. Patrick's, for the trouble they took in answering my inquiries as to the copies of the alterations preserved in Ireland; to Mr J. R. Garston of Braganston, for information in regard to a contemporary Irish Prayer-Book with Kalendar containing the name of S. Patrick; to Colvin B. M. Smith, Esq., M.D., of Norwich, for ascertaining that the Prayer-Book with

[1] This volume contains many annotations in the handwriting of that learned bishop; but they are not of the liturgical value one might have expected, being merely such as would enable him to use the book when saying the service of the English Book of Common Prayer. There are entries of births, deaths, and marriages of his family on a fly-leaf.

these alterations written in by Laud, once belonging to the Library of that city, has been given up as lost;[1] to my friend since our college days, Charles Creighton, Esq., M.D., for researches in the Library of the British Museum; to Professor Hume Brown, for allowing me to transcribe certain Minutes as yet unpublished of the Scottish Privy Council; and to Mr W. Maxwell Cooper of the Advocates' Library, Edinburgh, and the officials of the Glasgow University Library, for much kind assistance rendered to me in my search for materials likely to help me in my task.

An apology is due to the Church Service Society, and to the subscribers to the series, of which this volume forms one, for the long delay in its appearance.

JAMES COOPER.

8 The College,
Glasgow, *September* 1904.

[1] Some account of the lost Norwich book is written on the fly-leaf of the copy of ed. 1 of 1637 Prayer-Book preserved in the Cathedral Library at Armagh:—"This book was collated with the Book of Common Prayer of the Church of England printed in 4to 1632, which book was altered in the margin in Abp. Laud's own hand to be sent into Scotland, as the Book of Common Prayer to be printed for the use of that Church; and the differences between this and that book so altered are noted in the places where they occur. The book so altered is in the Library of the city of Norwich, and was given to it by the Rev. Mr Watson, Rector of Hingham in Norfolk. The places also in this book which are taken from those alterations are marked either by a line drawn under them or by commas in the margin." An account of the Armagh book will be found in the Irish 'Ecclesiastical Journal,' February 1842.

APPENDIX TO THE INTRODUCTION.

A. *Letter from Archbishop Laud to the Bishop of Dunblane concerning the Communion in the Chapel Royal, the Book of Ordination, and the Liturgy.*[1]

April 20th 1636.—I have received other letters from you, by which I find you have written to his Majesty about the Communion in the Chapel Royal, concerning which the King holds his former resolution; That he would be very glad there should be a full Communion at all solemn times as is appointed. But because men do not always fit themselves as they ought for that great and holy work, therefore his Majesty will be satisfied if every one that is required to communicate there do solemnly and conformably perform that action once a-year at least, And in conformity with this you are to signify once a-year unto his sacred Majesty who have communicated within the compass of that year, and who not: And of this you must not fail.

By these last letters of yours, I find that you are consecrated; God give you joy. And whereas you desire a copy of our Book of Ordination, I have here sent you one. And I have acquainted his Majesty with the two great reasons that you give why the Book which you had in

[1] Prynne, Hidden Works (ii), pp. 152 *sqq*. Prynne adds, "The copy is indorsed with his own hand."

King James his time[1] is short and insufficient. As, first, that the Order of Deacons is made but a Lay Office, at least as that Book may be understood. And, secondly, that in the admission to Priesthood the very essential words of conferring Orders are left out. At which his Majesty was much troubled, as he had great cause, and concerning which he hath commanded me to write that either you do admit of our book of Ordination, or else that you amend your own in these two gross oversights, or anything else, if in it be more to be corrected, and then see the Book reprinted. I pray fail not to acquaint my Lord of Saint Andrews, and my Lord Ross with this express command of his Majesty.

I received likewise from you at the same time certain Notes to be considered of, that all, or at least so many of them as his Majesty should approve, might be made use of in your Liturgy, which is now in printing. And though my business hath of late lain very heavy upon me, yet presently I acquainted his Majesty with what you had written. After this, I and Bishop Wren (my Lord Treasurer[2] being now busied) by his Majesty's appointment sat down seriously and considered of them. And then I tendered them again to the King without our animadversions upon them, and his Majesty had the patience to weigh and consider them all again. This done, so many of them as his Majesty approved, I have written into a service-book of ours, with his Majesty's hand to it, to warrant all your alterations made therein. So in the printing of your Liturgy, you are to follow the Book which my Lord Ross brought, and the additions which are made to the book I now send. But if you find the Book of my Lord Ross and this to differ in anything material, then you are to follow this later Book I now send, as expressing some things more fully.

And now that your Lordship sees all of your animadversions which the King has approved written into this

[1] No doubt the Book of 1620. It is printed, with Notes, by Dr Sprott in 'Scottish Liturgies of the Reign of James VI.' (this series), and also in the Miscellany of the Wodrow Society.

[2] Juxon, Bishop of London. He was Lord High Treasurer from 1625-1641.

Book, I shall not need to write largely to you, what the reasons were why all of yours were not admitted, for your judgment and modesty is such that you will easily conceive some reason was apprehended for it. Yet because it is necessary that you should know somewhat more distinctly, I shall here give you a particular accompt of some things which are of most moment, and which otherwise perhaps might breed a doubtfulness in you.

And, first, I thought you could not have doubted but that the Magnificat, &c., was to be printed according to the Translation of King James, for that was named once for all. And that translation is to be followed in the Epistles and Gospels, as well as in the Psalms. Where I pray you observe in the Title-page of the Psalms in the book I now send, an alteration which I think my Lord Ross's book had not. And if you have not printed those Psalms with a colon in the middle of every verse, as it is with ours ordinarily in the English, it is impossible those Psalms should ever be well sung to the organ. And if this error be run into, it must be amended in a painful way by a pen for all such Books as the Chapel Royal useth, and then by one of them the next impression of your Liturgy may be mended wholly.

Secondly, in the Creed of Saint Athanasius. We can agree to no more emendations, no not according to our best Greek copies, than you shall find amended in this Book.

Thirdly, though the Bishops there were willed to consider of the Holy Days, yet it was never intended but that the office appointed for every one of them should be kept in the Liturgy, and the consideration was only to be of the observation of them.

Fourthly, for the sentences at the Offertory. We admit all of yours, but we think that, with all that, divers which are in our Book would be retained together with yours. As namely the 2nd, 4th, 6th, 7, 8, 9, 10, 13, 14, 15.

Fifthly, I would have every Prayer or other Action through the whole Communion named in the Rubric before it, that it may be known to the people what it is, as I have begun to do in the prayer of Consecration, and in the Memorial or Prayer of Oblation. *Fac similiter.*

Sixthly, We do fully approve the Collect of Consecration and Oblation should precede, and the Lord's Prayer follow next, and be said before the Communion, in that order which you have expressed. But for the Invitation, Confession, Absolution, Sentences, Preface, and Doxology, we think they stand best as they are now placed in our Liturgy, and as for the Prayer of Humble Access to the Holy Communion, that will stand very well next before the Participation.

Seventhly, I have ordered a Rubric in the margin of this Book according as you desire, to direct him that celebrates when to take the Sacrament into his hand. Namely to take, and break, and lay hands on the chalice, as he speaks the words. For certainly the practice of the Church of England therein is very right. And for the objection that we should not do it till we express our Warrant so to do, which you conceive is in these words, *Do this*, &c., I answer (1) That these words, *Do this*, &c., are rather our Warrant for the Participation or Communication, than the Consecration. (2) That our repeating what Christ did is our Warrant to do the same, being thereto commanded. (3) That the whole action is *Actus continuus*, and therefore, though in our saying (*Do this*) follows after, yet it doth, and must be intended to that which we did before; and comes last to seal and confirm our Warrant for doing so. And so it is in the other Sacrament of Baptism, where we take the child first, and baptize it, and then afterwards we say "We receive this child," &c., which *in actu continuo* must needs relate to the preceding act, for the child was actually received into the Church by the very act of Baptism itself; and this is but our declaration of that reception.

And whereas you write that much more might have been done if the times would have borne it, I make no doubt but there might have been a fuller addition. But God be thanked this will do very well, and I hope build up a great deal of devout and religious piety in that Kingdom. Yet I pray for my further satisfaction, at your best leisure, draw up all those particulars which you think might make the Liturgy perfect, whether the times will bear them or not, and send them safe to me, and I will not

fail [1] to give you my judgment of them, and, perhaps, put some of them to further use, at least in my own particular.

One thing more, and then I have done. In his Majesty's authorising of the notes in this Book prefixed at the beginning of it, though he leave a liberty to my Lords the Archbishop of St. Andrews and Brethren the Bishops who are upon the place, upon apparent reason to vary some things; yet you must know, and inform them, that his Majesty having viewed all these additions hopes there will be no need of change of anything, and will be best pleased with little or no alteration. So, wishing all prosperity to that Church, and a happy finishing of your Liturgy, and health to my Brethren the Bishops, I leave you to the Grace of God, and rest.—Your Lordship's very loving Friend and Brother, W. CANT.

LAMBETH, *April* 20, 1636.

B. *Mr Hill Burton's Collation of the Lambeth Copy.*

In the Advocates' Library, Edinburgh, is an English Book of Common Prayer into which the late Mr Hill Burton transcribed this collation. It begins with the following, in the historian's handwriting:—

1. *Inside cover*—

"J. H. Burton.

"Copy of Arch-Bishop Laud's alterations in the English Prayer-Book to adapt it to Scotland, made from the Book in Lambeth Palace Library.

"J. H. B."

2. *On fly-leaf*—

"Lambeth Library, 1850.
d. d. R. W. H.

"The alterations of the common Prayer in the following book were copied from the book of Abp.

[1] Prynne puts a "Note" on the margin here. The words were founded on as proving that further alterations, more "Popish" still, were contemplated.

Laud, printed 1636, 4to, and now remaining in the Library of the city of Norwich.

"Almost all the alterations are in the archbishop's own hand. Some few are in the hand in which the warrant for altering is written, and are therefrom distinguished by adding under them the letter S., supposing them to be the hand of the Secretary.

"A few others in a different hand are distinguished by adding Sc., supposing them to be made in Scotland according to the tenor of the warrant.

"*N.B.*—There are to be found some other variations in the printed Scotch Liturg., which do not appear in the written alterations in the Bishops book, but they are very few."

3. *On the second fly-leaf* (*front*)—

"In the Preface, 'Though it be appointed,' the following words scored out: 'preaching, studying of divinity, or by some other urgent cause,' and then in MS., 'or hindered by some urgent cause, of which cause, if it be frequently pretended, they are to make the Bp. of the diocese or the ApB. of the Provence the judge and allower.'"

4. *On the second fly-leaf* (*back*)—

"In the earlier part of the Cal. opposite to Coñ. of Paul.
"The same at Barnab. Ap. } Print this in red letters."

"Charles R.

"I gave the archbishop of Canterbury command to make the alterations expressed in this booke, and to fit a liturgy for the Church of Scotland. And wheresoever they shall differ from another Booke signed by me at Hampton Court, Sept. 28, 1634, our pleasure is to have these followed rather than the former unless the ApB. of St Andrews and his brethren shall see apparent reason to the contrary. At Whitehall, April 19, 1636. S."

5. In "The Order how the rest of Scripture," &c.—
Insert after "his proper," "collect, Epistle, and Gospel, as it is on Ash-wednesday, and every day of the holy week next before Pasch or Easter. But on all these days the psalms and lessons shall be the same which fall in course as they are in the Calendar."

6. Under "*These are to be observed for holy-days*," &c.—
(*a*) Insert after Epiphany, "Of the Conversion of St Paul."
(*b*) After S. Mark, "Munday and Tuesday in Easter and Whitsun Weeks."
(*c*) After the Nativity of S. John Baptist (the position here is not clearly indicated), "of St Barnabas."

7. Morning Prayer—
(*a*) (*Sentences*) "Wickedness out of my remembrance" (deleted), and (added), "For I have no pleasure in the death of him that dieth: wherefore [turn] yourselves, and live."
(*b*) (Before the sentence *Correct us, O Lord*)—
Insert, "He that confesseth his synnes shall not perish, but he that confesseth and forsaketh them shall have mercy."[1]
(*c*) (*Rubric before Confession*)—
The words "after the minister, kneeling," are deleted, and in their place are inserted "after or with the Deacon or Presbyter, all humbly kneeling."
(*d*) (*Rubric before Absolution*)—
"Minister alone" deleted, and "Presbyter alone, he standing up and turning himself to the people, but they all remaining humbly upon their knees" inserted.
(*e*) (*Absolution*)—
For "his ministers" substitute "the Presbyters of his Church and the ministers of his gospel."

[1] After the word "mercy" something is written—perhaps "prove" (*i.e.*, find out the exact words) or "prov. v.": the text is Proverbs xxviii. 13, evidently quoted from memory, and not as in King James's Version. It was finally inserted in the form there given.

(*f*) (*Rubric before Lord's Prayer*)—

"Minister begin the Lord's Prayer with a loud voice" is deleted, and there is inserted "priest say or sing the Lord's Prayer. And in this, and all other places in the Liturg., where these words (for thine is the kingdom) is expressed, the Pres. shall read them; but in all places where they are not expressed, he shall end with But deliver us from evil. Amen."

(*g*) (*After "O Lord, make haste to help us"*)—

Insert "Then, all of them standing up, the Presbyter shall say or sing."

(*h*) (*After "Praise ye the Lord"*)—

Insert "*Answer.* The Lord's name be praised."

(*i*) (*Rubric as to the Gloria*)—

Insert after "And" "at the end of the Venite, as also."

(*j*) (*After the Gloria*)—

Rubric. The English Book had been printed

"Glory be," &c.

"As it was," &c.

The latter line is deleted, and an additional rubric inserted: "And the people shall answer, As it was in the beginning, every one standing up at the same."

(*k*) (*Rubric as to Te Deum*)—

The E. B. had "shall follow." "Follow" is changed into "be sayd or sunge."

(*In Te Deum*)—

"Knowledge" deleted, "acknowledge" inserted.

(*l*) (*Rubric to Benedictus*)—

"Used and said" changed into "said or sung."

(*m*) (*After the third Collect*)—

Insert, "After this Collect ended, followeth the Litany: and if the Littanys be not appointed to be said or sung that mornyng, then shall next be sayd the prayers for the Kinges Majesty, with the rest of the prayers following at the end of the Litanys. And the Benediction."

8. Evening Prayer.

(*a*) (*Opening Rubric*)—

Delete "The priest shall say"; insert "After the Sentences, Exhortation, Confession, and Absolution, as is appointed at Morning Prayer, the Presbyter shall saye or singe."

(*b*) (*After Gloria*)—

Insert, "All standing up as often as it is repeated."

(*c*) (*After "Praise ye the Lord"*)—

Insert, "*Answer.* The Lord's Name be praised."

(*d*) (*At close of Order for Evening Prayer*)—

Insert, "Then shall follow the prayer for the King's Majesty, with the rest of the prayers at the end of the Litanys, and the Benediction."

9. Athanasian Creed.

(1) (*Rubric*)—

(*a*) Insert before "Easter," "Pasch or."

(*b*) Insert at end, "The Presbyter and all the people standing."

(*c*) *In the Creed.*

I. ("He, therefore, that will be saved," &c.) Delete "will be saved must"; insert "would be saved, let him."

II. ("Is one man, so God and Man.") Insert "he who is," between "so" and "God."

10. The Litany.

(*a*) (*Rubric*).

I. After "be used," insert "after the third collect at morning prayer called the collect for grace, and without omission of any part of the other daily service of the church."

II. ("In all time of our tribulation," &c.) Delete "tribulation"; insert "adversitys." Delete "wealth"; insert "prosperitys."

III. Before "church universally" insert "Catholicke."

IV. After "prince Charles"[1] insert "and."

[1] Mr Hill Burton notes, "These so altered in MS. from the printed words, 'and the rest of the Royal progeny.'" It is "issue" in the Book into which Mr Burton wrote.

(*b*) Title (where there was none) supplied for the prayer for the clergy: "A prayer for the Holy Clergy."

(*c*) Text of this prayer changed from "which only workest great marvels" to "who only worketh great and marvelous things."

(*d*) (*After prayer for the clergy*) insert—

"A prayer to be sayd in the ember weeks for those which are then to be admitted into holy orders, and is to be read every day of the week, beginning on the sunday before the day of ordination. Almighty God, the giver of all good gifts, who of Thy (*sic*) divine providence, &c."

(*e*) (*Prayer in time of war*)—

Delete "confound"; insert "defeat."

(*f*) (*In time of common plague*)—

Delete "the honour of" (Jesus Christ), and change "Jesus Christ's" to "Jesus Christ his."

(*g*) (*Thanksgiving for fair weather*)—

Delete "plague"; insert "punishment."

(*h*) (*Thanksgiving for deliverance from the plague*)—

Delete "the congregation"; insert "thye church."

11. Collects, &c.

(*a*) (*S. Stephen's Day: Rubric after "Collect of the Nativity"*)—

Add, But instead of the words ("and this day to be born"), the Presbyter shall say "at this time to be born," &c.

(*b*) (*Rubric on period between "Epiphany and the Circumcision"*)—

Add, "And so likewise upon every other day from the time of the circumcision to the epiphany."

(*c*) To "the first day of Lent" add, "commonly called Ash-Wednesday."

(*d*) (*Ash-Wednesday Collect*)—

I. "Acknowledging" for "knowledging."

II. Add Rubric, "From Ash-Wednesday to the first Sunday in Lent shall be used the same collect, epistle, and gospel which was used on ash-wednesday."

(*e*) Collect for "Easter even" supplied as follows (with its rubric "the Collect for Easter even"):—

"Oh most gracious God, look upon us in mercy, and grant that as we were baptized unto the Death of thy son our saviour Jesus Xt., so by our true and hearty repentance all our sins may be buried with him, and we not fear the grave. But as Xt. was raysed up from the dead by the glory of thee our father, so we also may walk in newness of life, but (?) our sinnes never be able to rise in judgement against us; and that for the merit of Jesus Xt. that dyed, was buried, and rose again for us. Amen."

(*f*) *Rubric after "the xxv. Sunday after Trinity"*)—

Add, "But the same shall follow the 24th Sunday after Trinity. And if there be fewer sundays than 25 before Advent, then shall the 23 or the 24th, or both, be omitted; so that the four-and-twentieth shall never alter (*sic*) or be left out, but be always used immediately before advent sunday, to which the Epistle and Gospel of that do expressly relate."

(*g*) (*Collect for "S. Luke the Evangelist"*)—

I. "May it please thee" deleted, and replaced by "Grant, we beseech thee that"

II. "All the diseases of our souls may be healed." (Dr Burton omits to strike out "to heal," which this alteration makes superfluous).

III. ("*S. Simon and Jude, apostles.*") Change "congregation" to "church."

12. Holy Communion.

a) (*Rubric*), last paragraph.

I. Insert "holye" before "table."

II. Delete everything between "white linen cloth upon it" and "shall say the Lord's Prayer"; insert "with other decent furnishings meet for the high mysterys thear to be celebrated, shall stand at the uppermost part of the chancel or church, where" (or when) "the Presbyter, standing at the north side or end thereof."

(*b*) (*Rubric after the Collect*)—

I. Delete "priest"; insert "Presbyter, turning to the people."

II. Delete after "commandments" these words: "and the people kneeling shall after every commandment ask God mercy for their transgression of the same, after this sort." Insert (1) "The R 43 people all the while kneeling, and asking God mercye for the transgression of every dewtye therein, and according to the letter or to the mystical importance of the sayd commandment."

III. *Note.*—"The Commandments for this place to be printed according to the new translation, Exod. 20, 1. Sc."

(*c*) (*Rubric to Collect for the King*, &c.)—

I. Delete after "follow" "the collect of the day with."

II. Delete "following."

III. Delete "the priest."

IV. Insert (instead of "the priest") "and the Collect of the day, the Presbyter."

(*d*) (*First Collect for the King*)—

Delete "the whole congregation"; insert "Thy holy Catholicke and on this particular church in which we live."

(*e*) (*Rubric after the Epistle*)—

I. Delete after "ended" "he shall say the Gospel, beginning thus"; insert "and when he hath done, he shall say, Here endeth the Epistle."

II. "The Gospel shall be read, the Presbyter saying, The holy Gospel is written in the chap. of , verse . And then the people, all standing up, shall say, Glory be to thee, O Lord. At the end of the Gospel the Presbyter shall say (So endeth the holy Gospel), and the people shall answer, Thanks be to thee, O God."

(*f*) (*Rubric after the Gospel*)—

I. Insert after "be said," "or sung."

II. Insert after creed "all still reverently standing up."

(*g*) (*Rubric for the Offertory*)—

After "remember the poor, saying," insert "for the offertory." Sc.

(*h*) (*Rubric after the Offertory Sentences*)—

Delete "Then shall the churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poore man's box; and upon the offering dayss appointed, every man and woman shall pay to the curate the due and accustomed offerings. After which words the Priest shall say." Insert "While the Presbyter distinctly pronounces some or all of these sentences for the offertory, the Deacons, or if none such be present, one of the churchwardens shall receive the devotions of the people thear present in a bason provided for that purpose. And when all have offered he shall reverently bring the sayd bason with the oblations theirin, and deliver it to the Presbyter, who shall humbly present it before the Lord, and sett it upon the Holy Table."

["And after the divine service ended that which was offered shall be divided in the presence of the Churchwardens, whereof one half shall be to the use of the Presbyter to provide him books of holy divinity, the other half shall be faithfully kept and employed on some pious charitable use for the decent furnishing of this church or the publick relief of the poor at the discretion of the Presbyter or churchwardens.

"And the priest shall then offer up and place the bread and wine prepared for the sacrament on the Lord's Table, that it may be ready for the service, and shall say, Let us pray for, &c. S."]

(*i*) (*Prayer for the Church militant*)—

I. Delete "and specially to this congregation here present"; inserting instead between "all the days of their life" and "And we most humbly beseech thee" "(And we commend especially unto thy merciful goodness this congregation which is here assembled in thy name to celebrate the com-

memoration of the most precious death and sacrifice of thy son and our saviour Jesus Xt.) When there is no Communion these words enclosed ( ) are to be left out."

II. Insert after "any other adversity" "And we also bless thy holy name for all those thy servants who, having finished their course in fayth, do now rest from their labours. And we yield unto thee most high prayse and hearty thanks for the wonderful grace and virtue declared in all thy saynts who have been the choice vessels of {*or* graces, / thy grace, and the lights of the world in their several generations; most humbly beseeching thee that we may have grace to follow the example of their stedfastness in thy (*sic*) fayth and obedience to the (*sic*) holy commandments; that at the day of the general Resurrection, we, and all they which be of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world, &c."

(*j*) (*Exhortation*)—

I. Delete "to yield up His soul by death upon the crosse for yr salvation; even so it is your duty to" (words so deleted as to be unintelligible), and insert "to offer up himself by death upon the cross for your salvation; even so it is our duty to celebrate and receive."

II. Delete "sore"; insert "grievously."

III. Delete "neither eat nor drink this holy Communion with other"; insert "not receive this holy Sacrament which is offered unto you."

(*k*) (*Rubric to Invitation*)—

Insert after "communion" "this exhortation following."

(*l*) (*Rubric to Confession*)—

I. Delete "either by one of them, or else by one of the ministers, or by."

II. After "the priest himself," delete "all" and insert "or the deacon; both he and all the people."

(*m*) (*Rubric to Absolution*)—

Delete "say thus"; insert "pronounce the absolution as followeth." Sc.

(*n*) (*Rubric to Prayer of Consecration*)—

Delete "as followeth"; insert "the prayer of consecration as followeth. But then during the tyme of consecration the Presbyter which consecrates shall stand in the midst before the altar, that he may with the more ease and decency use both his hands, which he cannot so conveniently do standing at the north end of it."

(*o*) (*Prayer of Consecration itself*)—

I. Insert after "precious death" "and sacrifice."

II. Delete "we beseech thee, and grant that we receiving these thy creatures of bread and wine," and insert "we most humbly beseech thee, and of the (*sic*) almightly goodness vouchsafe so to bliss and sanctify with the word and holy spirit these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved son; so that we, receiving them, &c." Insert "the same" between "partakers of" and "his most blessed body and bloud."

III. "(These Rubricks following are to stand in the margin thus :—)

✠ At those words (took bread) the presbyter that officiates is to take [the] paten in his hand, &c.

✠✠ At these words (took the cup) he is to take the chalice in his hand, and lay his hand upon so much, be it chalice or flagons, as he intends to consecrate."

(*p*) (*Rubric as to order of communicating*)—

I. Delete "minister"; insert "Byshop, if he be present, as also the Presbyter that celebrateth."

II. Delete "ministers"; insert "Byshops, Presbyters, or Deacons."

III. Delete "the chief minister"; insert "him that celebrateth."

IV. Delete "in their hands kneeling"; insert "in due order, all humbly kneeling."

V. Insert after "he shall say" "this benediction."

Sc.

(*q*) (*Sentence at delivery*)—

I. Delete "and take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving."

II. (*Rubric after first sentence at delivery*). Insert "Heare the party receiving shall say, Amen, and also after the receiving of the cup."

III. (*So likewise*). Delete "and drink this in remembrance that Christ's blood was shed for thee, and be thankful."

(*r*) (*Rubric to Prayer of Oblation*)—

Insert after "said" "this memorial or prayer of oblation."

(*s*) (*Prayer of Oblation*)—

I. Delete "O Lord and heavenly Father, we thy humble servants." Insert, "Wherefore, O Lord and heavenly father, according to the institution of thy dearly beloved son, our Saviour Jesus Xt., we thy humble servants do celebrate and make here before thy Divine Majesty, with these thy holy gifts, the memorial which thy son hath willed us to make having in remembrance his blessed passion, mighty resurrection, and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us for (*sic*) the same. And we," &c.

II. Delete "all we which be partakers of this holy communion, may be fulfilled with thy grace and heavenly benediction." Insert "whosoever shall be partakers of this holy communion, may worthily receive the most precious body and blood of the (*sic*) son Jesus Xt., and be fulfilled with thy grace and heavenly benediction, and made one body with him, that He may dwell in them and they in him."[1]

[1] This alteration implies the change of position in the prayer, and that it is to be set between the consecration and before the reception. But there

(*t*) (*After Prayer of Oblation*)—

Insert rubric, "When all have communicated, he that celebrates shall go to the Lord's table, and cover with a fair linen cloth, or corporal, that which remaineth of the consecrated elements, and then say as followeth (Almighty and everlasting God, &c.), being the Collect of Thanksgiving."

(*u*) (*Rubric before Gloria in excelsis*)—

Add, after "sung," "Gloria in excelsis, in English as followeth."

(*v*) (*After the Benediction*)—

Vide paper post (or past) after.[1] Sc.

(*w*) (*Rubric as to Collects after the offertory*)—

After "one" insert "or more."

(*x*) (*Rubric as to number of communicants*)—

Delete "good"; insert "sufficient."

(*y*) (*Rubric as to cathedral, &c., churches*)—

Delete "minister"; insert "presbyter that executes."

(*z*) (*Rubric as to Elements*)—

I. After "bread and wine" insert "though it be lawful to have wafer bread"; insert "yet."

II. Delete "to be eaten at the table with other meats, but."

III. Delete "the curate shall have it to his own use"; insert "which is consecrated, it shall be reverently eaten and drunk by such of the communicants only as the presbyter which celebrates shall take with him; but it shall not be carried out of the church. And to the end that there may be little left, he that officiates is required to consecrate with the least, and then if there be want, the words of consecration may be repeated again over more either bread or wine. The Presbyter beginning at these words in the prayer of consecration (our Saviour, in the same night when he was betrayed, took, &c.)."

are no directions given here, or in the Dalmeny book, as to the order of the several prayers.

[1] Perhaps as under (26, iii.), which in Mr Burton's copy is pasted in.

IV. Delete "and the parish shall be discharged of such summes of money or other duties, which hitherto they have payed for the same by order of their houses every Sunday."

V. (*Rubric as to parishioners communicating*)—

(α) Delete "Easter"; insert "Pasch or Easter."

(β) Delete "And yearly at Easter every parishioner shall reckon with his parson, vicar, or curate, or his or their deputy or deputies, and pay to them or him all ecclesiastical duties accustomably due then and at that time to be payed."

Ministration of Baptism.

(*a*) (*Declaration after baptism*)—

Delete "congregation"; insert "church."

(*b*) (*Thanksgiving after baptism*)—

Delete "congregation"; insert "church."

Catechism.

(*Title.*) Add, "This Catechism must be retained in your Liturgy, and no other admitted in your several parishes."

Confirmation.

(*Rubric after*)—

Delete "dames"; insert "mistresses."

Matrimony.

(*Rubric before Communion*)—

Delete "man"; insert "husband."

Communion of the Sick.

(*Introductory Rubric*)—

Delete "a good number"; insert "a sufficient number, at least two or three."

Churching of Women.

(*a*) (*Introductory Rubric*)—

Insert "Lord's" before "table."

(*b*) (*Rubric to Psalm*)—

Add "following, or else Ps. 27."

Commination.

(*a*) (*Title*)—

Add "and especially on the first day of Lent, com monly called Ash-Wednesday."

(*b*) (*Opening Exhortation*)—

Delete "were put to open penance, and punished in this world"; insert "were put to open penance, and did humbly submit themselves to undergo punishment in this world."

(*c*) (*In sentence from Deut.* xxvii. 19)—

Delete "letteth"; insert "hindreth, stoppeth, or perverteth."

(*d*) (*Exhortation*)—

Delete "he shall poure down rain upon the sinners, fire and brimstone, storm and tempest; this shall be their portion to drink"; insert "for upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest; this shall be their portion to drink."

[After the Psalter,[1] "The whole Book of Psalmes collected into English metre, by Thomas Sternhold, John Hopkins, and others, conferred with the Hebrew, with apt notes to sing them withall. Set forth and allowed to be sung in all churches, of all the people together, before and after morning and evening prayer, and also before and after sermons; and moreover in private houses, for their godly solace and comfort, laying apart all ungodly songs and ballads, which tend onely to the nourishing of vice, and corrupting of youth.

"James 5: If any be afflicted, let him pray: and if any be merry, let him sing psalmes. Colossians 3: Let the word of God dwell plenteously in you, in all wisedome, teaching and exhorting one another in psalmes, hymns, and spirituall songs, singing into the Lord in your hearts.

"Printed by Thomas Buck, and Roger Daniel, printers to the Universitie of Cambridge. 1637."

A few specimens may be given:—

The song of S. Ambrose, called Te Deum—

"We praise thee, God, we knowledge thee
the onely Lord to be," &c.

[1] "In the English book the Psalter is entitled The Psalmes of DAVID, in the old translations, printed as they shall be said or sung in churches."

The symbole or creed of Athanasius, called Quicunque vult (beginning)—

"What man soever he be
that salvation will attain
The catholick belief he must
before all things retain," &c.

The Psalmes of David in metre. They have annotative headings. Thus, *Beatus vir*, Psalm i. T. S.

"This psalme is set first as a preface to exhort all godly men to studie and meditate the heavenly wisdome: for they be blessed that so do; but the wicked contemners thereof at length shall come to misery.

"The man is blest that hath not bent
to wicked read his eare."

Psalm c. is the well-known "All people that on earth do dwell." The initials are C. J. H. But Psalm c. differs somewhat, and Psalm cxxiv. considerably, from the versions now in use in Scotland.

Those at cxxiv., "Now Israel may say," are W. W. After the Psalms.

A song to be sung before morning prayer. T. B. "Praise ye the Lord ye Gentiles all," with metrical Gloria Patri.

A song to be sung before evening prayer, "Behold, now give heed," &c., with metrical Gloria Patri.

A prayer to the Holy Ghost—

"Come, holy Spirit, the God of might,
Comforter of us all," &c.

This has verses which may have the more inclined King Charles to leave out the whole series:—

"Lord, keep our king & his councill,
and give them will and might
To persevere in thy Gospel,
which can put sin to flight.
. . . . .
O blessed Spirit of truth, keep us
in peace and unitie;
Keep us from sects & errors all,
and from all papistrie."

Da pacem Domine—

" Give peace in these our dayes, O Lord,
Great dangers are now at hand ;
Thine enemies with one accord
Christ's name in every land
Seek to deface,
Root out and rase
Thy true right worship indeed.
Be thou the stay,
Lord, we thee pray,
Thou help'st alone in all need," &c.

C. *The Dalmeny Prayer-Book, containing, in the hand-writing of King Charles I., the latest alterations and additions approved by his Majesty for the Scottish Book.*

This is a thick quarto entitled "*The Booke*[1] of Common Prayer and administration of the Sacraments *and other Rites and*[1] Ceremonies of the Church of England. London. Printed by Robert Barker, Printer to the King's most Excellent Majesty: And by the Assignes of John Bell, 1637."[2] It bears on its title-page the arms of Charles I. marshalled for England—viz., 1st and 4th France and England, 2nd Scotland, 3rd Ireland. The volume was purchased by the Earl of Rosebery at the sale at which so many treasures belonging to the late Duke of Hamilton were disposed of. One might have fancied from this that it was a copy of the Liturgy as altered for Scotland, sent to James, Marquess of Hamilton (afterwards the first Duke of Hamilton), who was the King's Commissioner to the Glasgow Assembly of 1638;

[1] These words are printed in red ink.

[2] The alterations and additions in this volume (though in very few particulars differing from those previously sent) *must* therefore have been written into the book subsequently both to Archbishop Laud's letter printed above, and to the transcript of the alterations in the Lambeth Book, since both of these date from 1636.

but this is not the case, as the following letter, which is kept with the volume, and which I have Lord Rosebery's leave to print, makes clear:—

Private.

16 Onslow Crescent,
Brompton, *June 5th*, 1856.

My dear Lord Duke,—Thirty years since I accidentally met at a sale at the auction mart where I purchased a large quantity of old theology, a volume of exceeding interest, being a 4to edition of the Book of Common Prayer with alterations and additions on the autograph of King Charles I.

The history of the controversies relating to the Book of Common Prayer is one of the deepest interest, and the introduction of it into Scotland has always excited the attention of the historian and the divine. Charles I. manifested an interest equal to that of his predecessor, James, for an uniform worship, and promoted the revival of an Act authorizing certain Bishops in Scotland to prepare a Book of Common Prayer. The Scottish Bishops carefully examined and revised the Liturgy, taking as their model the First Book of Common Prayer of Edward VI. Many points of difference, however, are admitted; and the copy I possess will shew that they, in a great degree, emanated[1] from the King himself. The interest felt by the Sovereign is displayed by a most rigid attention even to typographical errors of the volume, and the colour of the ink in which the names of the Saints or the months of the year are to be printed. I hold this volume to be eminently precious, as it is the instrument which led to the abolition of Episcopacy in Scotland, to the establishment of the Solemn League and Covenant, and the invasion of England by the Scotch army. The attempt of Charles in 1633 to introduce the Liturgy into Scotland failed: it was renewed in 1636, and proved productive of consequences which tended to overthrow the Constitution in Church and State, and ultimately led to the death of Charles.

The folio edition of 1637, known as the Scotch Book of

[1] Mr Pettigrew's word is too strong: "had, every one of them, the deliberate approval of the King" would have been more exact.

C. Prayer, shews that the additions and alterations herein made in the autograph of the King and by his own command have been accurately attended to. There is scarcely a variation.

Many years since I shewed this book to Mr Pickering, the bookseller of Piccadilly, who published facsimiles of different editions of the C. Prayer, and he offered me £100 for it. I think I understood that he wished it for Lord Ashburnham's collection. I did not then desire to part with it, and I promised him that, should I dispose of it, he should have the refusal. He is dead, and I am under no promise or obligation to Lord A. It has occurred to me as an exceedingly interesting book for your Grace's valuable collection, and I venture therefore to propose it to your Grace before I offer it to Lord A. or any one else, as I do not wish to retain it longer. . . . Ever your Grace's most faithful and obliged Servt.

T. J. PETTIGREW.[1]

To His Grace
The DUKE OF HAMILTON AND BRANDON
&c., &c., &c.

T. J. Pettigrew.

A slip in Mr Pettigrew's handwriting has the note: "Scotch tumults, &c., upon the introduction of the Book of Common Prayer.—See 'Varney Papers,' p. 202. Published by the Camden Society."

The most likely theory as to the history of the volume before Mr Pettigrew picked it up is that it was the final copy sent by the King to John Spottiswood, Archbishop of S. Andrews and Primate of Scotland, on whom lay the chief responsibility of introducing the Liturgy in Scotland. Apart from the King's deep interest in the matter from a religious point of view, there were political reasons for Spottiswood receiving these directions from the King himself. Already there may have been audible some of the murmurs, soon to rise into a roar, that Laud had taken it upon him to make more, and other, alterations than the

[1] A notice of "Thomas Joseph Pettigrew (1791-1865), surgeon and antiquary," is in the Dictionary of National Biography.

King desired: these had to be quelled, in the interests of the Liturgy itself. Besides, Spottiswood had on previous occasions shown himself jealous of the independence on the Church of England of the Scottish Church;[1] "that stubborn Kirk," moreover, would be at all events less likely to refuse the changes to which Charles had agreed if they came to her in the handwriting, not of an English prelate already sufficiently unpopular, or of a mere secretary, but of their own native-born Sovereign — the visible token alike of their authenticity and of his earnest wish.

It is thus a reasonable conjecture that the volume was sent to Spottiswood: that it should have found its way to England is also easily accounted for. Spottiswood himself, in 1638, fled thither; for the enthusiasm wherewith the Covenant was being signed made him feel that his life was not safe in Scotland. His usefulness there was also at an end. As he himself expressed it, "all that we have been doing these thirty years past is thrown down at once." He was at Newcastle when (4th December 1638) he was deposed by the Glasgow Assembly: in the following autumn he went on to London, and, dying there on the 26th November, was buried with great pomp in Westminster Abbey. There was every reason why, if he had this volume, he should take it with him, as it would be evidence that he had been acting according to the King's instructions, and had not "falsified" these, as the Glasgow Assembly charged him with "changing the Acts of the Assembly of 1616 with his awne hand on the margin."[2] That at his death his books were dispersed, is likely enough, and "a large quantity of old theology" has

[1] At the funeral of King James VI. Spottiswood had refused, on the ground of the higher dignity in Scotland of his own see, to allow the Archbishop of York to take precedence of him; and declined to wear "his whites" because they were no part of the dress of a Scottish bishop: at his consecration in 1610 he had expressed a fear lest his receiving it at the hands of English bishops might subject the Church of Scotland to the Church of England, till King James assured him that he had guarded against that danger by providing that neither of the English metropolitans should assist in the rite.— Grub, ii. 296.

[2] Peterkin, Records of the Kirk o Scotland, p. 153.

frequently counted an unsuspected treasure amid its unprofitable bulk.

Whatever doubt, however, may envelop the history of the quarto after it had received the royal attestations, it is clear that, prior to the King's requisition of it, it had belonged to some one about the Court who had been studying the Offices in the various "Uses" accepted in the Church of England before the Reformation, and had already written into it a few notes as the result of his researches. The handwriting of these entries is totally different from that of the King: it bears some resemblance (at any rate) to that of Laud (as shown in a photograph which I procured of a portion of his Diary), nor is it unlikely that it was the Archbishop's; but this is not certain.

The table of "Contents" (on p. 2 of the book), though it differs in the order of the services, and sometimes in the terms by which they are described, bears no royal (or other) emendation.

The first alteration is in the Kalendar for January (p. 3), where the word *Februarii*, printed in black letter, like the names of the "Black-Letter Saints," is underlined in the King's handwriting, and has on the margin the note, also in Charles's autograph, "Here Februarii would be printed in a different letter least it be mistaken by the ignorant for the name of some St., and it would be so done with the names of the other months throughout." This direction was attended to. In the same month he marks Jan. 25, Conversion of S. Paul (which is printed "Cō. of Paul," and is in black letter), with an asterisk, and the note—"Print this in red letters." In the Kalendar for March 25 (Annunciation) he deletes the Lessons in the English Book (which were from the Apocrypha, Ecclus. ii. and iii), and substitutes Eccles. ii. and iii. At 25 April there is a misprint in the volume, giving as the First Lesson for that day in the Church of England Eccles. iv. and v. instead of Ecclus. iv. and v. The King notes on the margin that, in the Scottish Kalendar, the Lessons shall be Eccles. iv. and v. At 11 June he finds "S. Barnab Ap.";

he bids, "Print this in red letters." The Scottish Book as printed has "Barnaby Ap." At 26 Aug. he deletes the English First Lesson at Morning Prayer, Dan. xiii. (the Apocryphal story of Susannah), and inserts Isa. lvii.

On the Table and Calendar expressing the Order of the Psalms and Lessons the King shortens and makes clearer some long and cumbrous sentences, an improvement adopted in the Scottish Book (see p. 11); which does not, however, insert a note appended by him in regard to Psalm cxix.:—"And at the end of every part of such Psalm shall be repeated, Gloria Patri." Charles's suggestion has been accepted, since, by both Churches—the Church of England adopting it in 1661, and the Church of Scotland doing so in her Prose Psalter.

Proper Lessons.—The King corrects "Mattens" into "Matins." This form has been adopted in this edition in pursuance of our rule to modernise the spelling; but the Edinburgh printer (1637) left it "Mattens." For the First Lesson at Morning Prayer for Epiphany he substitutes for Isa. xl. the much more appropriate Isa. lx.—another point in which he was followed by the Revisers of 1661.

Tables and Rules.—The King deletes (as inapplicable to Scotland) "A rule to know when the Terme" [Easter, Trinity, Michaelmas, and Hilary] "beginneth and endeth." Under "These to be observed for Holy days" Charles adds, "Of the Conversion of St. Paul," "Monday and Tuesday in Easter & Whitsun week," and "of St. Barnabas."

At the foot of the page containing "The Order where Morning and Evening Prayer shall be used and said"[1] the King has written—

"CHARLES R. Autograph R.
"I gave the Archbp. of Canterbury cōmand to make the

[1] Two changes on this *Order*, found in the Scottish Book, King Charles has not marked. (1) The English Book has "where," the Scottish "where and how." (2) The English Book had "such ornaments as were in use by authority of Parliament in the second year of the reign of King Edward the Sixth, according to the Act of Parliament in case made and provided"; the Scottish, "shall use such ornaments in the Church, as are prescribed, or shall be, by His Majesty, or His Successors, according to the Act of Parliament provided in that behalf" (see p. 36).

alterations expressed in this Book, and to fit a Liturgy for the Church of Scotland. And wheresoever they shall differ from another Booke signed by us at Hampton Court Septembr. 1634, our pleasure is to have these followed rather than the former; unless the Achbp. of St. Andrews and his Brethren who are upon the place shall see apparent reason to the contrary.

"At Whitehall, April 19th, 1636."

MORNING PRAYER: 1 (*Sentences*). The English series began with Ezek. xviii. 21, 22 [it now begins with Ezek. xviii. 27]. King Charles marks verse 32 ("For I have no pleasure in the death," &c.). Verses 31 and 32 were adopted. He inserts also Prov. xxviii. 13. 2 (*Rubric to Confession*). The King alters "after the Minister kneeling" to "after or with the Deacon or Presbyter all humbly kneeling." 3 (*Rubric before Absolution*). The King deletes "Priest," inserts "Presbyter," and adds, "He standing up and turning to the people, but they / these still remaining humbly upon their knees." Of the two words he suggests, "they" was chosen. 4 (*Absolution*). "To his Ministers" he changes into "the presbyters of his Church, the ministers of his Gospel." 5 (*Rubric to the Lord's Prayer*). The first sentence of this rubric the King writes thus:—"Then the priest shall say or singe the Lord's Prayer," but his suggestion was not accepted (see below, p. 236), although his directions as to the doxology ("For thine is the Kingdom, &c.," and the Amen) were adopted. 6. In the *Rubric before* Gloria Patri he deletes "Priest" and inserts the fuller "Then all of them standing up, the Presbyter shall sing or say," which was adopted with an inversion of his order, "say or sing." 7. In the *Response to* Praise ye the Lord, the King inserts, "*Answer*, The Lord's Name be praised." 8. In the *Rubric as to* Gloria Patri, *after Psalms and Canticles* the King inserts (*a*) "as at the end of the *Venite*, soe alsoe," and "And the people shall answer, 'As it was, &c.,' every one standing up at the same." 9. In the *Rubric to* Te Deum, "shall follow" he alters into "shall be sayde or

sung." 10. In *Te Deum* he changes "knowledge" to "acknowledge." 11. In the *Rubric to* Benedictus, "used and said" he alters to "sayd or sunge." This was not adopted. 12. Into the *Rubric after third Collect*, he inserts, "After this Collect ended, followeth the Letany: and if the Letany be not appointed to be sayd or sunge that morning, then shall next be said the prayer for the King's majestye, with the rest of the prayers following and the Benediction." This was adopted (p. 45).

EVENING PRAYER: 1. In the contemporary English Book, Evening Prayer began with the Lord's Prayer. The King inserts for the Scottish Book the opening *Rubric:*—"After the Sentences, Exhortation, and Absolution, as is appointed at Morning Prayer, the Presbyter shall say or sing." 2. To the *Rubric before the Versicles*, he adds, "or singe." 3. He inserts the *Rubric* concerning the *Gloria*, "All standing up as often as it is repeated"; and after "Praise ye the Lord," "*Answer.* The Lord's Name be praised." 4. He inserts the *Rubric after the third Collect:*—"Then shall be said the prayer for the King's majesty, with the rest of the prayers at the end of the Letany, and the Benediction."

ATHANASIAN CREED. The last clause of the Rubric, "the presbyter and all the people standing," is inserted by the King: he also draws his pen through "that will be saved, must," and writes, "that would be saved, let him"; and inserts "he who is" before "God and man."

THE LITANY AND PRAYERS. 1. The King inserts (*Opening Rubric*) after "the third Collect at Morning Prayer," its definition, "called the Collect for Grace"; and "without omission of any part of the other daily service of the Church." 2. He alters "[In all time of our] tribulation, in all time of our wealth" to "of our adversity, in all tyme of our prosperity." 3. He inserts "Catholick" before "Church." 4. He substitutes "issue" for "progeny." 5. *The Prayer for the Clergy* he entitles, "A prayer for the holye Clergie"; and changes in the prayer "which only doest great marvels" to "who only doest great and marvellous things." 6. He adds, "A Prayer omitted here, placed at the end of the Litany"; and writes in full the

Collect, "Almighty God, &c.," with its preceding *Rubric*, "A Prayer to be said" (as on p. 59). 7. In the Thanksgiving for Fair Weather, he substitutes "punishment" for "plague."

THE COLLECTS, EPISTLES, AND GOSPELS. 1. In the *Rubric to Collect for Circumcision*, Charles inserts the clause:—"But instead of the words (and this day to be born), &c." 2. In the *Rubric for Sunday between Circumcision and Epiphany* he inserts, "and so likewise upon every other day frō the time of the Circumcision to ye Epiphany." 3. After "the first day of Lent" he inserts "cōmonly called Ashwensday"; changes "knowledging" to "acknowledging"; and subjoins the *Rubric*, "From Ashwensday to ye 1st Sunday in Lent shall be used the same Collt, Epist, and Gosp. wch were used on Ashwensday." 4. He supplies the Collect for Easter Eve, writing it in full with his own hand. 5. To the *Rubric after Twenty-fifth Sunday after Trinity*, he adds the passage beginning "but the same shall follow, &c." (see p. 100). 6. In the *Collect* for S. Luke's day, he alters "that it may please thee" into "Grant, we beseech thee," and "to heal" into "may be healed." 7. In the *Collect* for SS. Simon and Jude's day, he deletes "Congregation" and substitutes "Church."

HOLY COMMUNION. 1. In the *Opening Rubric* (fourth paragraph) the King inserts "holy" before "Table"; for the words in his English Prayer-Book, "shall stand in the body of the church or of the chancel, where Morning and Evening Prayer be appointed to be said. And the Priest standing at the North side of the Table shall [say the Lord's Prayer]," he substitutes "with other decent furniture meet for the high mysteries thear to be celebrat, shall stand at the uppermost part of the chancel or church, where the Presbyter standing at the North syd or end thereof shall"; and he adds the closing words explanatory of the purpose of the Collect, "for due preparation." 2. In the *Rubric to the Ten Commandments*, he changes "priest" into "presbyter, turning to ye people"; and alters "the people, kneeling, shall after every Commandment ask God mercy for the transgression of the same, after this sort"

into "the people all the while kneeling, and asking God's mercy for the transgression of every duty therein, either according to the letter or to the real importance of the Commandment." The King's word "real" appears in the Scottish Book as "mystical" (see p. 111, and Note H, pp. 253, 254). 3. On the margin the King writes, "The Commandments in this place to be printed according to the new translation, Exod. 20."; and alters the old version of the Tenth to "man-servant, nor his maid servt." 4. He changes in the *Rubric before the Collect*, "Then shall follow the Collect of the day with one," into "Then shall one of these two Collects for the King, and the Collect of the day, the Presbyter standing up, and saying." 5. In the *first Collect for the King*, he alters "the whole Congregation" to "thy holy Catholick Church, and in this particular Church in which we live." 6. He augments the *Rubric to the Epistle* with, "And when he hath done, he shall say, Here endeth the Epistle," and that to the *Gospel* thus, "the Gospel shall be read, the presbyter saying, The Holy Gospel is written in the . . . chap. of . . . at the . . . verse. And[1] the people, all standing up, shall say, Glory be to Thee, O Lord. At the end of ye Gospel the presbyter shall say, So Endeth the Holy Gospel, and the people shall answer, Thanks be to thee, O Ld." Also he alters the Rubric to the Nicene Creed to "Or said or sung this Creed, all still reverently standing up." 7. In the *Rubric as to the Offering*, he inserts the clause "for the Offertory." 8. In the *Rubric after the Sentences*,[2] the King scores out the words in his English Book, "Then shall the Churchwardens, or some other by them appointed, gather the devotions of the people, and put the same into the poore man's boxe, and upon the offering days appointed, every man and woman shall pay to the Curate the due and accustomed offerings, after which done the priest shall say"; and writes in "While the Presbyter distinctly pronounceth some or all of these sentences for the Offertory,

[1] At this point the Scottish Book inserts a "then" not inserted by the King (p. 114).

[2] The change of Sentences had been agreed upon: the King has no note as to this.

the Deacon or (if no such be present) one of the Church-wardens shall receive the devotions of the People there present in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the holy Table. And the Presbyter shall then offer up and place the bread and wine prepared for the Sacrament upon the Lord's Table, that it may be ready for that service. And[1] he shall say." The King adds at this point, "And after y^e^ Divine Service is ended, that which was offered shall be divided in the presence of the Presbyter and Church-wardens: whereof one-half shall be to the use of Presbyter to provide him books of holy divinity; the other half shall be faithfully kept and employed on some pious or charitable use, for the decent furnishing of that Church, or the public relief of their poor, at the discretion of the Presbyter and Church-wardens."[2] All this is written in the King's handwriting, but, as if to make assurance doubly sure, he attests it *Autograph R.* 9. In the *Prayer for the Church militant*, he deletes "and specially this congregation here present," inserting instead, "(and we commend unto thy merciful goodness the congregation which is here assembled to celebrate the commemoration of the most precious Death and Sacrifice of Thy Sonne and our Saviour Jesus Xt.)"; adding also the *marginal Rubric*, "When there is no Commun^n^, those words inclosed (. . .) are to be left out." Further he adds, "and we also Bliss thy H. name for all those thy servants, who having finisht their course in Fayth do now rest from their labours. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace and the lights of the world in their several generations: most humbly beseeching thee, that we may have grace to follow the example of their stedfastness in thy faith, and obedience to thy holy

[1] At this point the Scottish Book inserts a "then" not inserted by the King (p. 114).

[2] This Rubric is placed at the end of the Communion Office, p. 133.

commandments; that at the day of the general resurrection, we, and all they which are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." 10. In the *first Exhortation*, he replaces "to yield up his soul by death upon the Cross for your health: even so it is your duty to receive" by "to offer up himself by Death upon the Cross for yr Salvation, even so it is your Dewty to celebrate and receive the holy, &c.": he changes "sore" into "grievously":[1] he deletes "and yet will neither eat nor drink this holy Communion with other," and puts in "and yett will not receive this[2] Sacrament wch is offered unto you." 11. To the *Rubric to the Invitation*, he adds the definition "This invitation." 12. In the *Invitation* itself he inserts the words "with faith"—which *do not occur* in the Liturgy as printed; and he deletes the clause "before this Congregation here gathered together in his holy Name," *which still stands* (p. 125). 13. From the *Rubric before the Confession* he strikes out "either by one of them, or else by one of the Ministers," and inserts after "the Priest himself," "or the Deacon, both he and all the people." 14. In the *Rubric to the Absolution* he changes "say thus" to "pronounce the absolution as followeth." 15. In the *Rubric to the Comfortable Words*, he again deletes "say" and puts in "pronounce these consolatory (or sentences of consolation)." This alteration was not adopted. 16. The Rubric to *the Angelic Hymn* he augments, "this Doxology." 17. In the *Rubric to the Prayer of Access*,[3] he alters "receive the Communion" to "communicate, this humble access to the holy Communion as followeth." 18. "Say as followeth" in the *Rubric to the Consecration Prayer*, he changes to "[say] the prayer of consecration as followeth. But then during the time of

[1] The word "sore" occurs two lines above, p. 121.

[2] The Scottish Book as it stands inserts "holy" here, p. 121.

[3] The King gives no express direction that the order of the prayers is to be different in the Scottish Book from what is in the English Book into which he writes the alterations, but more than one of the changes he makes imply (what was the fact) that the rearrangement agreed upon was to stand (see next Note).

consecration the presbyter which consecrates shall stand in the midst before the altar, that he may with more ease and decency use both his hands, wch he cannot conveniently doe standing at the North side of it." The latter part of this looks liker an explanation to the Scottish Bishops than the very form of the rubric he desired. Anyhow the Scottish Bishops did not use the *ipsissima verba* of the King (see p. 128), and *they left out the word* "altar." 19. In the *Consecration Prayer*, the King inserts after "his precious Death" the words "and Sacrifice"; deletes "we beseech thee, and grant that we receiving these thy creatures of bread and wine," replacing them with "we most humbly beseech thee, and of thy almighty goodness vouchsafe to blesse and sanctifie with thy word and H. Spirit these thy gifts and creatures of bread and wine, that they may be unto us the Body and Blood of thy most dearly beloved Sonne, so that we receiving them"; he inserts after "partakers of," "the same"; he underlines "took Bread" and "took the cup," and notes—"These rubrics following ar to stand in the margt thus :—

"✠ At the words (took Breade) the presbr that officiates is to take ye Paten in his hands, &c."

"←✠ At these words (took the Cup) he is to take the chalice in his hand, and lay his hand upon soe much be it in chalice or flagons as he intends to consecrate, &c." 20. The *Rubric at the Reception* is much changed. For "minister" is substituted "Bishop if he be present, or els the presbyter that celebrateth"; "ministers" gives place to "Bps., presbyters, and Deacons"; "they that help the chief minister," to "him that celebrateth"; after "people" is inserted "in due order, all humbly kneeling"; and the definition "this benediction" is appended. 21. At the *Words of Distribution* the King deletes the second sentences which stood in English Book, "And take and {drink / eat} this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving," and adds the Rubric, "Hear the party receiving shall say Amen, as also after the receiving of the cup." 22. In the *Rubric at the Lord's Prayer* (the position of which it was understood

was to be altered) he notes, After the Consecration shall be said this Memoriall prayer of oblation, which appears in the Liturgy (p. 129) as "this Memorial, *or* Prayer of Oblation." 23. In the *Prayer of Oblation*[1] the King deletes "O Lord and heavenly Father," and inserts:—"Wherefore O Ld. and Heavenly Father according to the Institution of thy dearly beloved Sonne and our Saviour Jesus Xt wee thy humble servants doe heare celebrate and make before thy Divine Majesty with these thy H. gifts the memoriall which thy Sonne hath willed us to make having in remembrance his B. passion, mighty Resurrection and glorious Ascension, rendering unto thee most harty thanks for the innumerable benefits procured unto us by the same. And we, &c."; further, he strikes out "all we which be partakers of this holy Communion may be fulfilled with thy grace and heavenly benediction," substituting, "whosoever shall be partakers of this H. Communion may worthily receive y^e^ most precious Body and Blood of thy Sonne Jesus Xt, and be filled[2] w^th^ thy grace and heavenly Benediction, and made one Body with him, that he may dwell in them and they in Him, &c." 24. The *Post-Reception Rubric* is inserted in the King's handwriting, all except the word *corporal*, for which he had left a blank, and which is inserted in another hand (possibly Laud's):—"When all have communicated, He that celebrats shall go to the Lds. Table and cover with a faire linen cloth or *corporal* that which remayneth of y^e^ consecrated Elem^ts^, and then saye as followeth (Almighty and everlasting God), being the Coll^t^ of thanksgiving Pontif. Rom. 307, 359." 25. To the Rubric for *Gloria in excelsis*, the King adds the Latin title, "Gloria in excelsis." 26. At the *Blessing*, "vide sup. post offert." 27. Into the *Rubric for the Collects*, after "one" he inserts "or more." 28. In the *Rubric as to Communicants*, he changes "good" into "sufficient." 29. In that as to the *Clergy communicating*, he changes "minister" into "presb^r^ that executs." 30. In that as to the *Elements*,

[1] This Prayer, in the English Book, stood after the Reception: it is obvious from the change made on it that it was meant to stand before it in the Scottish Liturgy, as it does (p. 129).

[2] The Scottish Bishops kept notwithstanding the old word "fulfilled."

he deletes "to be eaten at the table with other meats," and inserts "yett though it be lawfull to have wafer bread"; and after "remain" inserts "which is consecrated shall be reverently eaten and drunk by such of the Communicants only as the Presbyter wch celebrates shall take unto him, but it shall not be carryed out of the church, and to ye end thear may be little left He that officiats is required to consecrat with the least, then if thear be want the words of consecration may be repeated again over more either bread or wine, the presbr beginning those words in the prayr of Consecration (our Saviour in the same night that he was betrayed took, &c.)." 31. The King deletes the closing sentence of the English *Rubric*, "And yearly at Easter every parishioner shall reckon with his Parson, Vicar, or Curate, or his or their deputy or deputies, and pay to them or him all Ecclesiastical duties, accustomably due, then and at that time to be payd."

PUBLIC BAPTISM. Thrice over, in the *Collect*, at the *Signing with the Cross*, and the *Post-baptismal Declaration*, the King deletes "congregation" and inserts "Church."

CATECHISM. The King orders "This Catechism must be retained, in yr" (their) "Liturgy, and no other admitted in yr several parishes."

MATRIMONY. In another handwriting from the King's, perhaps Laud's, "In the York Manual, for fairer for fouler. In the Salisbury Manual, instead of love, cherish, and obey, she says, "to be bonier and buxom at bedde and at borde"; after "with this ring I thee wed," "This gold and silver I thee give (giving ye woman a purse of money as livery and seisin of their estate). As you find in ye first book of Edward ye Sixth." In the *Communion Rubric* the King's handwriting is found again, changing "man" into "husband."

COMMUNION OF THE SICK. Charles alters "a good number" into "a sufficient number, at least two or three."

CHURCHING OF WOMEN. In *Opening Rubric* he inserts "Lord's" before "Table," and permits Psalm 27 as an alternative.

COMMINATION. Into the *Opening Rubric* he inserts (*a*) "and especially on the first day of Lent, cōmonly called

Ashwensday"; (*b*) "the people sittinge and attending with reverence"; and (*c*) changes "were put to open penance" to "were put to open" (here the King has left a space, which is filled up, in the other handwriting which we have supposed to be Laud's, with the word "penance"); then Charles goes on, "and did humbly submit themselves to undergo punishment in this world, &c." (*d*) At "fleeing from such vices," the King notes, "quae sequuntur in notatata sunt. *Autograph R.*"; and he inserts the Scripture references—*e.g.*, Deut. 27. 15. (*e*) Instead of "letteth," he writes "hindereth or perverteth." And (*f*) he inserts the sentence, "For upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup, Psal. xi. 6."

PSALTER. *Title.* The King changes "of the Great Bible" to "sett furth by authority in K. Jeams his tym of Blessed Memorye"; and notes, "You must look to ye pointing of it as near as may be to ye old translation."

CERTAIN GODLY PRAYERS. In the margin here the King inserts a X, and adds in his own hand, "His Majesty comands that these prayers following, or any other (for they are all different in several editions) be all left out and not printed in ye Liturgye."

This was the second time, it should be noted, on which Charles I. had gone over carefully all the changes suggested for the Scottish Book. Which of our Kings, except himself, would have bestowed such care and trouble on a matter of the sort? May we not say of him, as the Jewish Church did of David, "Lord, remember for David all his affliction"?[1] Two hundred and sixty-seven years are surely a period of penance long enough to expiate his error in the mode of introducing it. May we not now look at it in the light of the loving pains which Charles and his Bishops, Scottish and English, bestowed upon it, and consider the Book impartially, upon its merits?

[1] Psalm cxxxii. 1 (Revised Version). See 'Church Quarterly Review,' April 1880, p. 4.

THE

BOOKE OF COMMON PRAYER,

AND

ADMINISTRATION OF THE Sacraments.

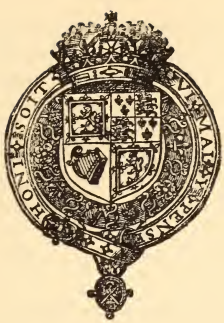
And other parts of divine Service for the uſe of the CHURCH of SCOTLAND.

EDINBURGH,
Printed by *Robert Young*, Printer to the Kings moſt Excellent Majeſtie.
M.DC.XXXVII.
CUM PRIVILEGIO.

THE CONTENTS OF THIS BOOK.

1 *A Proclamation for the authorizing of the Book of Common Prayer.*
2 *A Preface.*
3 *Of Ceremonies, why some be abolished, and some retained.*
4 *The Order how the Psalter is appointed to be read.*
5 *The Order how the rest of Holy Scripture is appointed to be read.*
6 *Proper Psalms and Lessons at Morning and Evening Prayer for Sundays, and certain Feasts and Days.*
7 *The Table for the Order of the Psalms to be said at Morning and Evening Prayer.*
8 *An Almanack.*
9 *The Table and Calendar for Psalms and Lessons, with necessary Rules appertaining to the same.*
10 *The Order for Morning and Evening Prayer throughout the Year.*
11 *The Litany.*
12 *The Collects, Epistles, and Gospels, to be used at the Ministration of the Holy Communion throughout the Year.*
13 *The Order of the Ministration of the Holy Communion.*
14 *Baptism, both Public and Private.*
15 *Confirmation; where also is a Catechism for Children.*
16 *Matrimony.*

17 *Visitation of the Sick.*
18 *The Communion of the Sick.*
19 *Burial.*
20 *The Thanksgiving of Women after Child-birth.*
21 *A Commination against Sinners, with certain Prayers to be used divers times in the Year.*



A PROCLAMATION

For the authorizing of the Book of Common Prayer to be used throughout the Realm of *Scotland.*

CHARLES, by the grace of God, King of *Great Britain*, *France*, and *Ireland*, Defender of the Faith, To our Lovits Messengers, our Sheriffs in that part, conjunctly and severally, specially constitute, greeting. Forasmuch as We, ever since our entry to the imperial Crown of this our ancient Kingdom of *Scotland*, especially since our late being here in the same, have divers times recommended to the Archbishops and Bishops here the publishing of a Public Form of Service, in the Worship of GOD, which we would have uniformly observed therein: And the same being now condescended upon, although We doubt not but all our subjects, both Clergy and others, will receive the said Public Form of Service with such reverence as appertaineth: Yet, thinking it necessary to make our pleasure known, touching the authorizing of the Book thereof,—

OUR WILL IS, and We charge you straitly, and command, that incontinent these our Letters seen, you pass, and in our Name and Authority command and charge all our subjects, both

ecclesiastical and civil, by open Proclamation at the Market Crosses of the Head Boroughs of this our Kingdom, and other places needful, to conform themselves to the said Public Form of Worship, which is the only Form which We (having taken the counsel of our Clergy) think fit to be used in GOD'S Public Worship in this our Kingdom: Commanding also all Archbishops, and Bishops, and other Presbyters and Churchmen, to take a special care that the same be duly obeyed and observed, and the contraveners condignly censured and punished; and to have special care that every Parish, betwixt and Pasch next, procure unto themselves two at least of the said Books of Common Prayer, for the use of the Parish. The which to do, we commit to you conjunctly and severally our full power, by these our Letters, delivering the same by you duly executed and indorsed again to the bearer.

Given under our Signet, at *Edinburgh*, the Twentieth day of *December*, and of our Reign the Twelfth Year, 1636.

Per actum Secreti Consilii.

THE PREFACE.

THE Church of Christ hath in all ages had a prescript Form of Common Prayer, or Divine Service, as appeareth by the ancient Liturgies of the Greek and Latin Churches. This was done, as for other great causes, so likewise for retaining an uniformity in God's worship: a thing most beseeming them that are of one and the same profession. For by the Form that is kept in the outward worship of God, men commonly judge of Religion. If in that there be a diversity, straight they are apt to conceive the religion to be diverse. Wherefore it were to be wished, that the whole Church of Christ were one as well in form of Public Worship, as in doctrine: and that as it hath but one Lord, and one Faith, so it had but one heart, and one mouth. This would prevent many schisms and divisions, and serve much to the preserving of unity. But since that cannot be hoped for in the whole Catholic Christian Church, yet, at least, in the Churches that are under the protection of one sovereign Prince the same ought to be endeavoured.

It was not the least part of our late Sovereign King *James* of blessed memory, his care, to work this uniformity in all his dominions: but, while he was about to do it, it pleased God to translate him to a better kingdom. His Majesty that now reigneth, (and long may he reign over us in all happiness!) not suffering his father's good purpose to fall to the ground, but treading the same path, with the like zeal and pious affection, gave order, soon after his coming to the crown, for the framing of a Book of Common Prayer, like unto that which is received in the Churches of *England* and *Ireland*, for the use of this Church. After many lets and hindrances, the same cometh now to be published, to the good (we trust) of all God's people, and the increase of true piety and sincere devotion amongst them.

But as there is nothing, how good and warrantable soever in itself, against which some will not except; so it may be, that exceptions will be taken against this good and most pious work, and, perhaps, none more pressed, than that we have followed the Service-Book of England. But we should desire them that shall take this exception, to consider, that, being, as we are by God's mercy of one true profession, and otherwise united by many bonds, it had not been fitting to vary much from theirs, our especially coming forth after theirs; seeing the disturbers of the Church, both here and there, should by our differences, if they had been great, taken occasion to work more trouble. Therefore did we think meet to adhere to

their Form, even in the Festivals, and some other rites, not as yet received nor observed in our Church, rather than, by omitting them, to give the adversary to think that we disliked any part of their Service.

Our first Reformers were of the same mind with us, as appeareth by the ordinance they made, that in all the parishes of this Realm the Common Prayer should be read, weekly, on *Sundays*, and other Festival Days, with the Lessons of the Old and New Testament, conform to the order of the Book of Common Prayer; (meaning that of *England:* for it is known that divers years after we had no other order for Common Prayer). This is recorded to have been the first head concluded in a frequent Council of the Lords and Barons professing Christ Jesus. We keep the words of the History: *Religion was not then placed in rites and gestures, nor men taken with the fancy of extemporary prayers.** Sure, the Public Worship of God in his Church, being the most solemn action of us his poor creatures here below, ought to be performed by a Liturgy advisedly set and framed, and not according to the sudden and various fancies of men. This shall suffice for the present to have said. The God of mercy confirm our hearts in his truth, and preserve us alike from profaneness and superstition! Amen.

* *The History of the Church of* Scotland, *p.* 218.

Note A.

All Presbyters and Deacons shall be bound to say Daily the Morning and Evening Prayer, either privately or openly, except they be let or hindered by some urgent cause. Of which cause, if it be frequently pretended, they are to make the Bishop of the Diocese, or the Archbishop of the Province, the judge and allower.

And the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably letted, shall say the same in the Parish Church, or Chapel, where he ministereth; and shall toll a bell thereto, a convenient time before he begin, that such as be disposed may come to hear God's Word, and to pray with him.

OF CEREMONIES:

WHY SOME BE ABOLISHED, AND SOME RETAINED.

Of such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by indiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away and clean rejected. Other there be, which, although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised,) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline, is no small offence before God.

Let all things be done among you (saith *S. Paul*) *in a seemly and due order.* The appointment of the which order pertaineth not to private men: therefore no man ought to take in hand, nor presume to appoint or alter any public or common order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse that some think it a great matter of conscience to depart from

a piece of the least of their ceremonies, they be so addicted to their old customs; and again, on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet, lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable. Wherefore *S. Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter than were the Jews; and he counselled, that such yoke and burden should be taken away, as time would serve quietly to do it.

But what would *S. Augustine* have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us.

And besides this, Christ's Gospel is not a Ceremonial Law, (as much of Moses' Law was;) but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit, being content only with those Ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God by some notable and special signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now, as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still. If they consider that without some Ceremonies it is not possible to keep any order or quiet discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much that any of the old do remain, and would rather have all devised anew; then, such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness; which (as much as may be, with the true setting forth of Christ's religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's law. And moreover they be neither dark nor dumb Ceremonies, but are so set forth that every man may understand what they do mean, and to what use they do serve. So that it is not like, that they in time to come should be abused as others have been. And in these our doings we condemn no other nations, nor prescribe any thing but to our own people only. For we think it convenient that every country should use such Ceremonies, as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition: and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries.

The Table *and* Calendar, *expressing the Order of Psalms to be said at Morning and Evening Prayer throughout the Year; except certain Proper Feasts, as the Rules following more plainly declare.*

THE Psalter shall be read through once every month, save *February;* and in that month so far as the Psalms are appointed for twenty-eight, or twenty-nine days in the Leap-Year.

And whereas many months have thirty-one days apiece, it is ordered that the Psalms shall be read the last day of the said months which were read the day before; so that the Psalter may begin again the first day of the next month ensuing.

And where the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; it is so ordered, that at one time shall not be read above four or five of the said portions, as you shall perceive to be noted in this Table following.

And here is also to be noted, that in this Table, and in all other parts of the Service where any Psalms are appointed, the number is expressed after the great English Bible, which from the 9th Psalm unto the 148th Psalm (following the division of the *Hebrews*) doth vary in numbers from the common Latin translation.

The Order how the rest of Holy Scripture (beside the Psalter) is appointed to be read.

THE Old Testament is appointed for the First Lessons at Morning and Evening Prayer, and shall be read through every year once; except certain Books and Chapters which be least edifying, and might best be spared, and therefore are left unread.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, out of the which there be only certain Lessons appointed upon divers Proper Feasts.

And to know what Lessons shall be read every day, find the day of the month in the Calendar following ; and there ye shall perceive the Books and Chapters that shall be read for the Lessons both at Morning and Evening Prayer.

And here is to be noted, that whensoever there be any Proper Psalms or Lessons appointed for the *Sundays*, or for any Feast, Moveable or Unmoveable ; then the Psalms and Lessons appointed in the Calendar shall be omitted for that time.

Ye must note also, that the Collect, Epistle, and Gospel appointed for the *Sunday*, shall serve all the week after, except there fall some Feast that hath his proper Collect, Epistle, and Gospel ; as it is on *Ash-Wednesday*, and on every day in the Holy Week next before *Pasch* or *Easter:* but on all those days the Psalms and Lessons shall be the same which fall in course as they are in the Calendar.

When the years of our Lord may be divided into four even parts, which is every fourth year, then the Sunday Letter leapeth ; and that year the Psalms and Lessons which serve for the 28th day of *February*, shall be read again the day following, except it be *Sunday ;* which hath proper Lessons of the Old Testament appointed in the Table serving to that purpose.

Also, wheresoever the beginning of any Lesson, Epistle, or Gospel, is not expressed, there ye must begin at the beginning of the Chapter. And wheresover is not expressed how far shall be read, there shall you read to the end of the Chapter.

Item, So oft as the first Chapter of *Saint Matthew* is read either for Lesson or Gospel, ye shall begin the same at (*The birth of Jesus Christ was on this wise*, &c.) and the third Chapter of *Saint Luke's* Gospel shall be read unto (*So that he was supposed to be the son of Joseph.*)

PROPER LESSONS to be read for the First Lessons, both at Morning and Evening Prayer, on the *Sundays* throughout the Year; and for some also the Second Lessons.

	Matins.	*Evensong.*
Sundays of Advent.		
The first.	Esai. i.	Esai. ii.
ii.	v.	xxiv.
iii.	xxv.	xxvi.
iv.	xxx.	xxxii.
Sundays after Christmas.		
The first.	xxxvii.	xxxviii.
ii.	xli.	xliii.
Sundays after the Epiphany.		
The first.	xliv.	xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iv.	lvii.	lviii.
v.	lix.	lxiv.
Septuagesima.	Gen. i.	Gen. ii.
Sexagesima.	iii.	vi.
Quinquagesima.	ix.	xii.
First Sunday in Lent.	xix.	xxii.
ii.	xxvii.	xxxiv.
iii.	xxxix.	xlii.
iv.	xliii.	xlv.
v.	Exod. iii.	Exod. v.
vi.	ix.	x.
Easter-Day.		
1 Lesson.	Exod. xii.	Exod. xiv.
2 Lesson.	Rom. vi.	Acts ii.

Sundays after Easter.		
	Matins.	*Evensong.*
First Sunday.	Num. xvi.	Num. xxii.
ii.	xxiii.	xxv.
iii.	Deut. iv.	Deut. v.
iv.	vi.	vii.
v.	viii.	ix.
Sunday after Ascension-day.	Deut. xii.	Deut. xiii.
Whitsunday.		
1 Lesson.	Deut. xvi.	Prov. ii.
2 Lesson.	Acts x. *from* v. 34 *to the end.*	Acts xix. *unto* v. 21.
Trinity Sunday.		
1 Lesson.	Gen. xviii.	Josua. i.
2 Lesson.	Mat. iii.	

Sundays after Trinity.		
	Matins.	*Evensong.*
First.	Josua. x.	Josua. xxiii.
ii.	Judg. iv.	Judg. v.
iii.	i. Sam. ii.	i. Sam. iii.
iv.	xii.	xiii.
v.	xv.	xvii.
vi.	ii. Sam. xii.	ii. Sam. xxi.
vii.	xxii.	xxiv.
viii.	i. King. xiii.	i. King. xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.

	Matins.	*Evensong.*
undays after Trinity.		
xi.	ii. King. v.	ii. King. ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiv.	Jerem. v.	Jeremie xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezech. ii.	Ezech. xiv.
xvii.	xvi.	xviii.
xviii.	xx.	xxiv.
xix.	Dan. iii.	Dan. vi.
xx.	Joel ii.	Micah vi.
xxi.	Abac. ii.	Proverbs i.
xxii.	Prov. ii.	iii.
xxiii.	xi.	xii.
xxiv.	xiii.	xiv.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

Lessons proper for some Holy-Days.

	Matins.	*Evensong.*
S. Thomas the Apost.	Pro. xxiii.	Pro. xxiv.
Nativity of Christ.		
1 Lesson.	Esay. ix.	Esay. vii. *from* v. 10 *unto the end.*
2 Lesson.	Luke ii. *unto* v. 15.	Titus iii. *from* v. 4 *unto* 9.
S. Steven.		
1 Lesson.	Pro. xxviii.	Eccles. iv.
2 Lesson.	Acts vi. *from* v. 8 *to* chap. vii. v. 30.	Acts vii. *from* v. 30 *unto* 55.
S. John.		
1 Lesson.	Eccles. v.	Eccles. vi.
2 Lesson.	Apocal. i.	Apoc. xxii.
Innocents' Day.	Exod. i.	Jer. xxxi. *unto* v. 18.

	Matins.	*Evensong.*
Circumcision Day.		
1 Lesson.	Gen. xvii.	Deut. x. *from* v. 12 *unto end.*
2 Lesson.	Rom. ii.	Colos. ii.
Epiphany.		
1 Lesson.	Esay. lx.	Esay. xlix.
2 Lesson.	Luke iii. *unto* v. 23. Being, as was supposed, the son of Joseph.	John ii. *unto* v. 12.
Conversion of S. Paul.		
1 Lesson.	Wisdom i.	Wisdom ii.
2 Lesson.	Acts xxii. *unto* v. 22.	Acts xxvi.
Purification of the Virgin.	Wisdom iv.	Wisdom vi.
Annunciation of our Lady.	Eccles. ii.	Eccles. iii.
Wed. afore Easter.	Osee xiii.	Osee xiv.
Thur. afore Easter.	Dan. ix.	Jer. xxxi.
Good Friday.	Gen. xxii.	Isai. liii.
Easter Even.	Zech. ix.	Exod. xiii.
Monday in East.-week.		
1 Lesson.	Exod. xvi.	Exod. xiv.
2 Lesson.	Mat. xxviii.	Acts iii.
Tuesday in East.-week.		
1 Lesson.	Exod. xx.	Ex. xxxii.
2 Lesson.	Luke xxiv. *unto* v. 13.	1 Cor. xv.
S. Mark.	Eccles. iv.	Eccles. v.
Philip and Jacob.	Eccles. vii.	Eccles. ix.

	Matins.	*Evensong.*
Ascension-day.	Deut. x.	ii. King. ii.
Monday in Whitsun-weeke.		
1 Lesson.	Gen. xi. *unto* v. 10.	Num. xi. *from* v. 16 *unto* 30.
2 Lesson.	1 Cor. xii.	
Tuesday in Whitsun-weeke.	1 Sam. xix. *from* v. 18 *unto the end.*	Deut. xxx.
S. Barnabe.		
2 Lesson.	Acts xiv.	Acts xv. *unto* v. 36.
S. John Baptist.		
1 Lesson.	Mal. iii.	Mal. iv.
2 Lesson.	Matt. xiii.	Matt. xiv. *unto* v. 13.

	Matins.	*Evensong.*
S. Peter.		
2 Lesson.	Acts iii.	Acts iv.
S. Bartholomew.	Ecclus. v.	Ecclus. viii.
S. Matthew.	Ecclus. xxxv.	Ecclus. xlix.
All Saints.		
1 Lesson.	Wisdom iii. *unto* v. 13. Wherefore, blessed is the barren.	Wisdom v. *unto* v. 17.
2 Lesson.	Heb. xi. *unto* chapt. xii. v. 7.	Apoc. xix. *unto* v. 17.

PROPER PSALMS ON CERTAIN DAYS.

	Matins.	Evensong.
Yule, or Christmas day.	xix, xlv, lxxxv	lxxxix, cx, cxxxii
Pasch, or Easter day.	ii, lvii, cxi	cxiii, cxiv, cxviii
Ascension day.	viii, xv, xxi	xxiv, lxviii, cviii
Whitsunday.	xlv, xlvii	civ, cxlv

THE TABLE for the Order of the Psalms to be said at Morning and Evening Prayer.

Days of the Month.	Psalms for MORNING PRAYER.	Psalms for EVENING PRAYER.
1	1, 2, 3, 4, 5.	6, 7, 8.
2	9, 10, 11.	12, 13, 14.
3	15, 16, 17.	18.
4	19, 20, 21.	22, 23.
5	24, 25, 26.	27, 28, 29.
6	30, 31.	32, 33, 34.
7	35, 36.	37.
8	38, 39, 40.	41, 42, 43.
9	44, 45, 46.	47, 48, 49.
10	50, 51, 52.	53, 54, 55.
11	56, 57, 58.	59, 60, 61.
12	62, 63, 64.	65, 66, 67.
13	68.	69, 70.
14	71, 72.	73, 74.
15	75, 76, 77.	78.
16	79, 80, 81.	82, 83, 84, 85.
17	86, 87, 88.	89.
18	90, 91, 92.	93, 94.
19	95, 96, 97.	98, 99, 100, 101.
20	102, 103.	104.
21	105.	106.
22	107.	108, 109.
23	110, 111, 112, 113.	114, 115.
24	116, 117, 118.	119. *Inde* 4.
25	*Inde* 5.	*Inde* 4.
26	*Inde* 5.	*Inde* 4.
27	120, 121, 122, 123, 124, 125.	126, 127, 128, 129, 130, 131.
28	132, 133, 134, 135.	136, 137, 138.
29	139, 140, 141.	142, 143.
30	144, 145, 146.	147, 148, 149, 150.

AN ALMANACK FOR XXXIV. YEARS.

The Year of our Lord.	The Golden Number.	Dominical Letter.	The First Day of Lent.	Pasch-Day.	Ascension-Day.	Whit Sunday.
1637	4	A	22 Febru.	9 April	18 May	28 May
1638	5	G	7	25 March	3	13
1639	6	F	27	14 April	23	2 June
1640	7	E D	19	5	14	24 May
1641	8	C	10 March	25	3 June	13 June
1642	9	B	23 Febru.	10	19 May	29 May
1643	10	A	15	2	11	21
1644	11	G F	6 March	21	30	9 June
1645	12	E	19 Febru.	6	15	25 May
1646	13	D	11	29 March	7	13
1647	14	C	3 March	18 April	27	6 June
1648	15	B A	16 Febru.	2	11	21 May
1649	16	G	7	25 March	3	13
1650	17	F	27	14 April	23	2 June
1651	18	E	12	30 March	8	18 May
1652	19	D C	3 March	18 April	27	6 June
1653	1	B	23 Febru.	10	19	29 May
1654	2	A	8	26 March	4	14
1655	3	G	28	15 April	24	3 June
1656	4	F E	20	6	15	25 May
1657	5	D	11	29 March	7	17
1658	6	C	24	11 April	20	30
1659	7	B	16	3	12	22
1660	8	A G	7 March	22	31	10 June
1661	9	F	27 Febru.	14	23	2
1662	10	E	12	30 March	8	18 May
1663	11	D	4 March	19 April	28	7 June
1664	12	C B	24 Febru.	10	19	29 May
1665	13	A	8	26 March	4	14
1666	14	G	28	15 April	24	3 June
1667	15	F	20	7	16	26 May
1668	16	E D	5	22 March	30 April	10
1669	17	C	24	11 April	20 May	30
1670	18	B	16	3	12	22

TO FIND EASTER FOR EVER.

The Golden Number.	A	B	C	D	E	F	G
1	April ix	x	xi	xii	vi	vii	viii
2	Mar. xxvi	xxvii	xxviii	xxix	xxx	xxxi	April i
3	April xvi	xvii	xviii	xix	xx	xiv	xv
4	April ix	iii	iv	v	vi	vii	viii
5	Mar. xxvi	xxvii	xxviii	xxix	xxxiii	xxiv	xxv
6	April xvi	xvii	xi	xii	xiii	xiv	xv
7	April ii	iii	iv	v	vi	Mar. xxxi	April i
8	April xxiii	xxiv	xxv	xix	xx	xxi	xxii
9	April ix	x	xi	xii	xiii	xiv	viii
10	April ii	iii	Mar. xxviii	xxix	xxx	xxxi	April i
11	April xvi	xvii	xviii	xix	xx	xxi	xxii
12	April ix	x	xi	v	vi	vii	viii
13	Mar. xxvi	xxvii	xxviii	xxix	xxx	xxxi	xxv
14	April xvi	xvii	xviii	xix	xiii	xiv	xv
15	April ii	iii	iv	v	vi	vii	viii
16	Mar. xxvi	xxvii	xxviii	xxii	xxiii	xxiv	xxv
17	April xvi	x	xi	xii	xiii	xiv	xv
18	April ii	iii	iv	v	Mar. xxx	xxxi	April i
19	April xxiii	xxiv	xviii	xix	xx	xxi	xxii

¶ When ye have found the SUNDAY LETTER in the uppermost line, guide your eye downward from the same, till ye come right over against the Prime; and there is shewed both what Month, and what Day of the Month, Easter falleth that year.

JANUARY HATH XXXI. DAYS.

The Moon xxx.

Sun { riseth / falleth } hour { 7. m. 12. / 4. m. 48. }

					PSALMS.	MORNING PRAYER.		EVENING PRAYER.	
						1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
xix	1	A	Kalend.	*Circumcision.*	1	Gen. xvii	Rom. ii	Deut. x	Colos. ii
viii	2	b	iv No.		2	Gen. i	Mat. i	Gen. ii	Rom. i
	3	c	iii No.		3	iii	ii	iv	ii
xvi	4	d	prid. No.		4	v	iii	vi	iii
	5	e	Nonas.		5	vii	iv	viii	iv
	6	f	viii Id.	*Epiphany.*	6	Isai. lx	Luke iii	Is. xlix	John ii
xiii	7	g	vii Id.		7	Gen. ix	Mat. v	Gen. xi	Rom. v
ii	8	A	vi Id.	Lucian.	8	xii	vi	xiii	vi
	9	b	v Id.		9	xiv	vii	xv	vii
x	10	c	iv Id.		10	xvi	viii	xvii	viii
	11	d	iii Id.	David King.	11	xviii	ix	xix	ix
xviii	12	e	prid. Id.	Sol in Aquario.	12	xx	x	xxi	x
vii	13	f	Idus.	Mungo Bishop.	13	xxii	xi	xxiii	xi
	14	g	xix kl.	*Februarii.*	14	xxiv	xii	xxv	xii
xv	15	A	xviii kl.		15	xxvi	xiii	xxvii	xiii
iv	16	b	xvii kl.		16	xxviii	xiv	xxix	xiv
	17	c	xvi kl.		17	xxx	xv	xxxi	xv
xii	18	d	xv kl.	Prisca.	18	xxxii	xvi	xxxiii	xvi
i	19	e	xiv kl.		19	xxxiv	xvii	xxxv	1 Cor. i
	20	f	xiii kl.	Fabian.	20	xxxvii	xviii	xxxviii	ii
ix	21	g	xii kl.	Agnes.	21	xxxix	xix	xl	iii
	22	A	xi kl.	Vincent.	22	xli	xx	xlii	iv
xvii	23	b	x kl.		23	xliii	xxi	xliv	v
vi	24	c	ix kl.	Fast.	24	xlv	xxii	xlvi	vi
	25	d	viii kl.	*Convers. Paul.*	25	Wisd. i	Ac. xxii	Wisd. ii	Ac. xxvi
xiv	26	e	vii kl.		26	Gen. xlvii	Mat. xxiii	Gen.xlviii	1 Cor. vii
iii	27	f	vi kl.		27	xlix	xxiv	l	viii
	28	g	v kl.		28	Exod. i	xxv	Exod. ii	ix
xii	29	A	iv kl.		29	iii	xxvi	iv	x
xix	30	b	iii kl.		30	v	xxvii	vi	xi
vii	31	c	prid. kl.		31	vii	xxviii	viii	xii

FEBRUARY HATH XXVIII. DAYS.

The Moon xxx.

					Sun { riseth / falleth } hour { 7. m. 14. / 4. m. 46. }	Psalms.	Morning Prayer.		Evening Prayer.	
							1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	d	Kalend.		Fast.	2	Exod. ix	Mark i	Exod. x	1 Cor. xiii
xvi	2	e	iv	No.	*Purif. of B. Mary.*	3	Wisd. iv	ii	Wisd. vi	xiv
v	3	f	iii	No.	Blasii.	4	Exod. xi	iii	Exo. xii	xv
	4	g	prid.	No.		5	xiii	iv	xiv	xvi
xiii	5	A	Nonas.		Agathe.	6	xv	v	xvi	2 Cor. i
i	6	b	viii	Id.		7	xvii	vi	xviii	ii
	7	c	vii	Id.		8	xix	vii	xx	iii
	8	d	vi	Id.		9	xxi	viii	xxii	iv
	9	e	v	Id.		10	xxiii	ix	xxiv	v
xviii	10	f	iv	Id.		11	xxxii	x	xxxiii	vi
vii	11	g	iii	Id.	Sol in Piscibus.	12	xxxiv	xi	xxxv	vii
	12	A	prid.	Id.		13	xl	xii	Lev. ix ¶	viii
xv	13	b	Idus.			14	Lev. xii	xiii	xvi	ix
v	14	c	xvi	kl.	Valentine.	15	xviii	xiv	xix	x
	15	d	xv	kl.	*March.*	16	xx	xv	xxi	xi
xii	16	e	xiv	kl.		17	xxiii	xvi	xxiv	xii
	17	f	xiii	kl.		18	xxv ¶	Luk. *di.** i	xxvi	xiii
	18	g	xii	kl.	Colman.	19	xxvii	*di.* i	Num. v	Gal. i
x	19	A	xi	kl.		20	Num. vi	ii	viii	ii
	20	b	x	kl.		21	ix	iii	x	iii
xvii	21	c	ix	kl.		22	xi	iv	xii	iv
vi	22	d	viii	kl.		23	xiii	v	xiv	v
	23	e	vii	kl.	Fast.	24	xv	vi	xvi	vi
xiv	24	f	vi	kl.	*S. Matthias.*	25	xvii	vii	xx	Ephes. i
ii	25	g	v	kl.		26	xxi	viii	xxii	ii
	26	A	iv	kl.		27	xxiii	ix	xxiv	iii
vi	27	b	iii	kl.		28	xxv	x	xxvii	iv
	28	c	prid.	kl.		29	xxx	xi	xxxi	v

¶ Note, That the 25th chapter of *Leviticus* must be read from verse 35.
¶ Note, That the 9th chapter of *Leviticus* must be read from verse 22, unto verse 12 in the 10th of *Leviticus*.
* *di.* for *dimidium*, half of the chapter.—J. C.

MARCH HATH XXXI. DAYS.

The Moon xxx.

Sun { riseth / falleth } hour { 6. m. 18. / 5. m. 42. }					Psalms.	Morning Prayer.		Evening Prayer.	
						1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
xix	1	d	Kalend.	David.	30	Num. xxxii	Luk. xii	Num. xxxv	Eph. vi
viii	2	e	vi No.	Cedde.	1	xxxvi	xiii	Deut. i	Phil. i
	3	f	v No.		2	Deut. ii	xiv	iii	ii
xvi	4	g	iv No.		3	iv	xv	v	iii
v	5	A	iii No.		4	vi	xvi	vii	iv
	6	b	prid. No.		5	viii	xvii	ix	Colos. i
xiii	7	c	Nonas.	Perpetue.	6	x	xviii	xi	ii
ii	8	d	viii Id.		7	xii	xix	xiii	iii
	9	e	vii Id.		8	xv	xx	xvi	iv
x	10	f	vi Id.		9	xvii	xxi	xviii	1 Thes.
	11	g	v Id.	Const. 3. King.	10	xix	xxii	xx	ii
xviii	12	A	iv Id.	Gregory.	11	xxi	xxiii	xxii	iii
vii	13	b	iii Id.	Sol in Ariete.	12	xxiii	xxiv	xxiv	iv
	14	c	prid. Id.		13	xxv	John i	xxvi	v
xv	15	d	Idus.		14	xxvii	ii	xxviii	2 Thes.
iv	16	e	xvii kl.	*Aprilis.*	15	xxix	iii	xxx	ii
	17	f	xvi kl.	Patrick.	16	xxxi	iv	xxxii	iii
xii	18	g	xv kl.	Cyril Bishop.	17	xxxiii	v	xxxiv	1 Tim. i
i	19	A	xiv kl.		18	Josh. i	vi	Josh. ii	ii. iii
	20	b	xiii kl.	Cuthbert Bishop.	19	iii	vii	iv	iv
ix	21	c	xii kl.	Benedict.	20	v	viii	vi	v
	22	d	xi kl.		21	vii	ix	viii	vi
xvii	23	e	x kl.		22	ix	x	x	2 Tim. i
vi	24	f	ix kl.	Fast.	23	xiv	xi	xx	ii
	25	g	viii kl.	*Ann. of Mary.*	24	Eccl. ii	xii	Eccl. iii	iii
xiv	26	A	vii kl.		25	Jo. xxii	xiii	Jo. xxiii	iv
iii	27	b	vi kl.	*Init.Reg.Carol.**	26	xxiv	xiv	Judg. i	Titus i
	28	c	v kl.		27	Judg. ii	xv	iii	ii. iii
xi	29	d	iv kl.		28	iv	xvi	v	Philem.
	30	e	iii kl.		29	vi	xvii	vii	Heb. i
xix	31	f	prid. kl.		30	viii	xviii	ix	ii

* Accession of King Charles I.—J. C.

APRIL HATH XXX. DAYS.

The Moon xxix.

Sun { riseth / falleth } hour { 5. m. 15. / 6. m. 45. }

						PSALMS.	MORNING PRAYER.		EVENING PRAYER.	
							1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
viii	1	g	Kalend.		Gilbert Bishop.	1	Judg. x	Jno. xix	Judg. xi	Heb. iii
xvi	2	A	iv	No.		2	xii	xx	xiii	iv
v	3	b	iii	No.	Richard.	3	xiv	xxi	xv	v
	4	c	prid.	No.	Ambrose.	4	xvi	Acts i	xvii	vi
xiii	5	d	Nonas.			5	xviii	ii	xix	vii
i	6	e	viii	Id.		6	xx	iii	xxi	viii
	7	f	vii	Id.		7	Ruth i	iv	Ruth ii	ix
	8	g	vi	Id.		8	iii	v	iv	x
x	9	A	v	Id.		9	1 Sam. i	vi	1 Sam. ii	xi
xviii	10	b	iv	Id.		10	iii	vii	iv	xii
vii	11	c	iii	Id.	Sol in Tauro.	11	v	viii	vi	xiii
	12	d	prid.	Id.		12	vii	ix	viii	James i
xv	13	e	Idus.			13	ix	x	x	ii
iv	14	f	xviii	kl.	*Maii.*	14	xi	xi	xii	iii
	15	g	xvii	kl.		15	xiii	xii	xiv	iv
xii	16	A	xvi	kl.		16	xv	xiii	xvi	v
i	17	b	xv	kl.		17	xvii	xiv	xviii	1 Peter i
	18	c	xiv	kl.		18	xix	xv	xx	ii
ix	19	d	xiii	kl.	Alphege.	19	xxi	xvi	xxii	iii
	20	e	xii	kl.	Serf Bishop.	20	xxiii	xvii	xxiv	iv
xvii	21	f	xi	kl.		21	xxv	xviii	xxvi	v
vi	22	g	x	kl.		22	xxvii	xix	xxviii	2 Peter i
	23	A	ix	kl.	S. George.	23	xxix	xx	xxx	ii
xiv	24	b	viii	kl.		24	xxxi	xxi	2 Sam. i	iii
iii	25	c	vii	kl.	*Mark Evang.*	25	Eccl. iv	xxii	Eccl. v	1 John i
	26	d	vi	kl.		26	2 Sam. ii	xxiii	2 Sa. iii	ii
xi	27	e	v	kl.		27	iv	xxiv	v	iii
	28	f	iv	kl.		28	vi	xxv	vii	iv
xix	29	g	iii	kl.		29	viii	xxvi	ix	v
viii	30	A	prid.	kl.		30	x	xxvii	xi	2, 3 Joh.

MAY HATH XXXI. DAYS.

The Moon xxx.

Sun { riseth / falleth } hour { 4. m. 36. / 7. m. 24. }

						Psalms.	Morning Prayer.		Evening Prayer.	
							1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	b	Kalend.	*Philip & Jacob.**		1	Eccl. vii	Act. viii	Eccl. ix	Jude.
xvi	2	c	vi No.			2	2 Sa. xii	xxviii	2 Sa. xiii	Rom. i
v	3	d	v No.	Inv. of the Cross.		3	xiv	Mat. i	xv	ii
	4	e	iv No.			4	xvi	ii	xvii	iii
xiii	5	f	iii No.			5	xviii	iii	xix	iv
ii	6	g	prid. No.	John Evang.		6	xx	iv	xxi	v
	7	A	Nonas.			7	xxii	v	xxiii	vi
x	8	b	viii Id.			8	xxiv	vi	1 King. i	vii
xviii	9	c	vii Id.			9	1 Ki. ii	vii	iii	viii
vii	10	d	vi Id.			10	iv	viii	v	ix
	11	e	v Id.			11	vi	ix	vii	x
	12	f	iv Id.	Sol in Gemini.		12	viii	x	ix	xi
xv	13	g	iii Id.			13	x	xi	xi	xii
iv	14	A	prid. Id.			14	xii	xii	xiii	xiii
	15	b	Idus.			15	xiv	xiii	xv	xiv
xii	16	c	xvii kl.	*Junii.*		16	xvi	xiv	xvii	xv
i	17	d	xvi kl.			17	xviii	xv	xix	xvi
	18	e	xv kl.			18	xx	xvi	xxi	1 Cor. i
ix	19	f	xiv kl.	Dunstan.		19	xxii	xvii	2 King. i	ii
	20	g	xiii kl.			20	2 Ki. ii	xviii	iii	iii
xvii	21	A	xii kl.			21	iv	xix	v	iv
vi	22	b	xi kl.			22	vi	xx	vii	v
	23	c	x kl.			23	viii	xxi	ix	vi
xiv	24	d	ix kl.			24	x	xxii	xi	vii
iii	25	e	viii kl.			25	xii	xxiii	xiii	viii
	26	f	vii kl.	Augustine.		26	xiv	xxiv	xv	ix
ii	27	g	vi kl.			27	xvi	xxv	xvii	x
	28	A	v kl.			28	xviii	xxvi	xix	xi
xix	29	b	iv kl.			29	xx	xxvii	xxi	xii
viii	30	c	iii kl.			30	xxii	xxviii	xxiii	xiii
xvi	31	d	prid. kl.			31	xxiv	Mark i	xxv	xiv

* SS. Philip and James, Apostles.

JUNE HATH XXX. DAYS.

The Moon xxix.

Sun { riseth / falleth } hour { 3. m. 34. / 8. m. 26. }

						Psalms.	Morning Prayer.		Evening Prayer.	
							1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	e	Kalend.			1	Ezra i	Mar. ii	Ezra iii	1 Cor. xv
	2	f	iv	No.		2	iv	iii	v	xvi
ii	3	g	iii	No.	Nichomede.	3	vi	iv	viii	2 Cor. i
	4	A	prid.	No.		4	ix	v	x	ii
	5	b	Nonas.		Boniface.	5	Neh. i	vi	Neh. ii	iii
	6	c	viii	Id.		6	iv	vii	v	iv
iii	7	d	vii	Id.		7	vi	viii	viii	v
i	8	e	vi	Id.		8	ix	ix	x	vi
	9	f	v	Id.	Columba.	9	xiii	x	Esth. i	vii
	10	g	iv	Id.		10	Esth. ii.	xi	iii	viii
	11	A	iii	Id.	*Barnabe Ap.*	11	iv	Acts iv	v	Acts xv
	12	b	prid.	Id.	Sol in Cancro.	12	vi	Mar. xii	vii	2 Cor. ix
	13	c	Idus.		Solit. æstivum.	13	viii	xiii	ix. x	x
	14	d	xviii	kl.	*Julii.*	14	Job i	xiv	Job ii	xi
	15	e	xvii	kl.		15	iii	xv	iv	xii
	16	f	xvi	kl.		16	v	xvi	vi	xiii
	17	g	xv	kl.		17	vii	Luke i	viii	Gal. i
	18	A	xiv	kl.	Coron. Reg. Car.*	18	ix	ii	x	ii
ii	19	b	xiii	kl.		19	xi	iii	xii	iii
	20	c	xii	kl.	Edward.	20	xiii	iv	xiv	iv
	21	d	xi	kl.		21	xv	v	xvi	v
v	22	e	x	kl.		22	xvii	vi	xviii	vi
	23	f	ix	kl.	Fast.	23	xix	vii	xx	Eph. ii
	24	g	viii	kl.	*John Baptist.*	24	Mal. iii	Mat. iii	Mal. iv	Mat. xiv
	25	A	vii	kl.		25	Job xxi	Lu. viii	Job xxii	Eph. ii
	26	b	vi	kl.		26	xxiii	ix	xxiv	iii
c	27	c	v	kl.		27	xxv	x	xxvi	iv
	28	d	iv	kl.	Fast.	28	xxvii	xi	xxviii	v
i	29	e	iii	kl.	*S. Peter Apost.*	29	xxix	Acts iii	xxx	Acts iv
i	30	f	prid.	kl.		30	xxxi	Luk. xii	xxxii	Eph. vi

* Charles's coronation as King of Scotland, at Holyrood, 1633: he had been crowned in England, Feb. 2, 1626.—J. C.

JULY HATH XXXI. DAYS.

The Moon xxx.

Sun { riseth / falleth } hour { 4. m. 34. / 7. m. 26. }					PSALMS.	MORNING PRAYER.		EVENING PRAYER.	
						1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
v	1	g	Kalend.	Visit. of Mary.	1	Job xxxiii	Lu. xiii	Job xxxiv	Phil. i
	2	A	vi No.		2	xxxv	xiv	xxxvi	ii
xiii	3	b	v No.	Martin.	3	xxxvii	xv	xxxviii	iii
ii	4	c	iv No.		4	xxxix	xvi	xl	iv
	5	d	iii No.		5	xli	xvii	xlii	Col. i
x	6	e	prid. No.	Palladius.	6	Prov. i	xviii	Prov. ii	ii
xviii	7	f	Nonas.		7	iii	xix	iv	iii
vii	8	g	viii Id.		8	v	xx	vi	iv
	9	A	vii Id.		9	vii	xxi	viii	1 Thes.
	10	b	vi Id.		10	ix	xxii	x	ii
xv	11	c	v Id.		11	xi	xxiii	xii	iii
iv	12	d	iv Id.	Sol in Leone.	12	xiii	xxiv	xiv	iv
	13	e	iii Id.		13	xv	John i	xvi	v
xi	14	f	prid. Id.		14	xvii	ii	xviii	2 Thes.
	15	g	Idus.	Swithun.	15	xix	iii	xx	ii
x	16	A	xvii kl.	*Augusti.*	16	xxi	iv	xxii	iii
	17	b	xvi kl.		17	xxiii	v	xxiv	1 Tim.
	18	c	xv kl.		18	xxv	vi	xxvi	ii. iii
xvii	19	d	xiv kl.		19	xxvii	vii	xxviii	iv
vi	20	e	xiii kl.	Margaret.	20	xxix	viii	xxx	v
	21	f	xii kl.		21	xxxi	ix	Eccl. i	vi
xii	22	g	xi kl.	Magdalene.	22	Eccl. ii	x	iii	2 Tim.
iii	23	A	x kl.		23	iv	xi	v	ii
	24	b	ix kl.	Fast.	24	vii	xii	viii	iii
xi	25	c	viii kl.	*James Apost.*	25	Ecclu. i	xiii	Ecclu. ii	iv
xix	26	d	vii kl.	Anne.	26	Eccles. ix	xiv	Eccles. x	Titus i
viii	27	e	vi kl.		27	xi	xv	xii	ii. iii
	28	f	v kl.		28	Isa. i	xvi	Isa. ii	Philem.
xvi	29	g	iv kl.		29	iii	xvii	iv	Heb. i
	30	A	iii kl.		30	v	xviii	vi	ii
v	31	b	prid. kl.		31	vii	xix	viii	iii

AUGUST HATH XXXI. DAYS.

The Moon xxx.

Sun { riseth / falleth } hour { 4. m. 34. / 7. m. 26. }					PSALMS.	MORNING PRAYER.		EVENING PRAYER.	
						1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
ii	1	c	Kalend.	Lammas.	1	Isa. ix	Joh. xx	Isa. x	Heb. iv
	2	d	iv No.		2	xi	xxi	xii	v
	3	e	iii No.		3	xiii	Acts i	xiv	vi
	4	f	prid. No.		4	xv	ii	xvi	vii
viii	5	g	Nonas.		5	xvii	iii	xviii	viii
i	6	A	viii Id.	Transfigurat.	6	xix	iv	xx	ix
	7	b	vii Id.	Name of Jesus.	7	xxi	v	xxii	x
	8	c	vi Id.		8	xxiii	vi	xxiv	xi
v	9	d	v Id.		9	xxv	vii	xxvi	xii
	10	e	iv Id.	Lawrence.	10	xxvii	viii	xxviii	xiii
	11	f	iii Id.		11	xxix	ix	xxx	Jam. i
i	12	g	prid. Id.	Sol. in Virgine.	12	xxxi	x	xxxii	ii
	13	A	Idus.		13	xxxiii	xi	xxxiv	iii
	14	b	xix kl.	*Septembris.*	14	xxxv	xii	xxxvi	iv
	15	c	xviii kl.		15	xxxvii	xiii	xxxviii	v
	16	d	xvii kl.		16	xxxix	xiv	xl	1 Pet. i
vii	17	e	xvi kl.		17	xli	xv	xlii	ii
	18	f	xv kl.		18	xliii	xvi	xliv	iii
	19	g	xiv kl.		19	xlv	xvii	xlvi	iv
ii	20	A	xiii kl.		20	xlvii	xviii	xlviii	v
	21	b	xii kl.		21	xlix	xix	l	2 Pet. i
	22	c	xi kl.		22	li	xx	lii	ii
	23	d	x kl.	Fast.	23	liii	xxi	liv	iii
x	24	e	ix kl.	*Barthol. Apo.*	24	Ecclu. v	xxii	Ecclu. viii	1 John i
ii	25	f	viii kl.		25	Isa. lv	xxiii	Isa. lvi	ii
	26	g	vii kl.		26	lvii	xxiv	lviii	iii
vi	27	A	vi kl.		27	lix	xxv	lx	iv
	28	b	v kl.	Augustine.	28	lxi	xxvi	lxii	v
	29	c	iv kl.	Behead. of Jo.	29	lxiii	xxvii	lxiv	2, 3 Joh.
	30	d	iii kl.		30	lxv	xxviii	lxvi	Jude
ii	31	e	prid. kl.		31	Jerem. i	Mark i	Jer. ii	Rom. i

SEPTEMBER HATH XXX. DAYS.

The Moon xxix.

Sun { riseth / falleth } hour { 5. min. 36. / 6. min. 24. }					PSALMS.	MORNING PRAYER.		EVENING PRAYER.	
						1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
ii	1	f	Kalend.	Giles.	1	Jere. iii	Mat. ii	Jere. iv	Rom. ii
	2	g	iv No.		2	v	iii	vi	iii
x	3	A	iii No.		3	vii	iv	viii	iv
xviii	4	b	prid. No.		4	ix	v	x	v
vii	5	c	Nonas.		5	xi*	vi	xii	vi
	6	d	viii Id.		6	xiii	vii	xiv	vii
	7	e	vii Id.	Enurchus Bish.	7	xv	viii	xvi	viii
xv	8	f	vi Id.	Nativ. of Mary.	8	xvii	ix	xviii	ix
iv	9	g	v Id.		9	xix	x	xx	x
	10	A	iv Id.		10	xxi	xi	xxii	xi
xii	11	b	iii Id.		11	xxiii	xii	xxiv	xii
i	12	c	prid. Id.	Sol in Libra.	12	xxv	xiii	xxvi	xiii
ix	13	d	Idus.		13	xxvii	xiv	xxviii	xiv
	14	e	xviii kl.	Holy Cross.	14	xxix	xv	xxx	xv
	15	f	xvii kl.	Æquinoctium.	15	xxxi	xvi	xxxii	xvi
xvii	16	g	xvi kl.	Autumnale.	16	xxxiii	xvii	xxxiv	1 Cor. i
vi	17	A	xv kl.	Lambert.	17	xxxv	xviii	xxxvi	ii
	18	b	xiv kl.	Ninian Bishop.	18	xxxvii	xix	xxxviii	iii
xiv	19	c	xiii kl.		19	xxxix	xx	xl	iv
iii	20	d	xii kl.	Fast.	20	xli	xxi	xlii	v
	21	e	xi kl.	*S. Matthew.*	21	Eccl. xxxv	xxii	Eccl. xlix	vi
xi	22	f	x kl.		22	Je. xliii	xxiii	Jer. xliv	vii
xix	23	g	ix kl.		23	xlv	xxiv	xlvi	viii
viii	24	A	viii kl.		24	xlvii	xxv	xlviii	ix
	25	b	vii kl.	Adaman. Bish.	25	xlix	xxvi	l	x
	26	c	vi kl.	Cyprian.	26	li	xxvii	lii	xi
xvi	27	d	v kl.		27	Lam. i	xxviii	Lam. ii	xii
v	28	e	iv kl.		28	iii	Mark i	iv	xiii
xiii	29	f	iii kl.	*S. Michael.*	29	v	ii	Ezek. i†	xiv
ii	30	g	prid. kl.	Hierome.	30	Ezek. ii	iii	iv	xv

* Edition 1637 misprints ix. for xi.—J. C.

† Edition 1637 misprints ii. for i.—J. C.

OCTOBER HATH XXXI. DAYS.

The Moon xxx.

In { riseth / falleth } hour { 5. min. 15. / 6. min. 4. }

			PSALMS.	MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	Kalend. Remig.	1	Ezek. v	Mark iv	Ezek. vi	1 Co. xvi
2	b	vi No.	2	vii	v	viii	2 Cor. i
3	c	v No.	3	ix	vi	xi	ii
4	d	iv No.	4	xii	vii	xiii	iii
5	e	iii No.	5	xiv	viii	xv	iv
6	f	prid. No. Faith.	6	xvi	ix	xvii	v
7	g	Nonas.	7	xviii	x	xix	vi
8	A	viii Id.	8	xx	xi	xxi	vii
9	b	vii Id. Denis.	9	xxii	xii	xxiii	viii
10	c	vi Id.	10	xxiv	xiii	xxv	ix
11	d	v Id.	11	xxxiv	xiv	xxxv	x
12	e	iv Id. Sol in Scorpio.	12	xxxvi	xv	xxxvii	xi
13	f	iii Id. Edward.	13	Dan. i	xvi	Dan. ii	xii
14	g	prid. Id.	14	iii	Luk. *di.* i	iv	xiii
15	A	Idus.	15	v	*di.* i	vi	Gal. i
16	b	xvii kl. *Novembris.*	16	vii	ii	viii	ii
17	c	xvi kl. Etheldreda.	17	ix	iii	x	iii
18	d	xv kl. *Luke Evang.*	18	xi	iv	xii	iv
19	e	xiv kl.	19	Hosea i	v	Hos. ii	v
20	f	xiii kl.	20	iii	vi	iv	vi
21	g	xii kl.	21	v	vii	vi	Eph. i
22	A	xi kl.	22	vii	viii	viii	ii
23	b	x kl.	23	ix	ix	x	iii
24	c	ix kl.	24	xi	x	xii	iv
25	d	viii kl. Crispin.	25	xiii	xi	xiv	v
26	e	vii kl.	26	Joel i	xii	Joel ii	vi
27	f	vi kl. Fast.	27	iii	xiii	Amos i	Phil. i
28	g	v kl. *Simon & Jude.*	28	Amos ii	xiv	iii	ii
29	A	iv kl.	29	iv	xv	v	iii
30	b	iii kl.	30	vi	xvi	vii	iv
31	c	prid. kl. Fast.	31	Prov. xi	xvii	Pro. xii	Col. i

NOVEMBER HATH XXX. DAYS.

The Moon xxix.

Sun { riseth / falleth } hour { 7. m. 23. / 4. m. 37. }					PSALMS.	MORNING PRAYER.		EVENING PRAYER.	
						1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson
x	1	d	Kalend.	*All Saints.*	1	Wis. iii	H. xi. xii	Wisd. v	Rev. xi:
	2	e	iv No.		2	Am. viii	Lu. xviii	Am. ix	Col. ii
xviii	3	f	iii No.		3	Obad. i	xix	Jonah i	iii
vii	4	g	prid. No.		4	Jonah ii	xx	iii	iv
	5	A	Nonas.	*Powder-treason.*	5	iv	xxi	Micah i	1 Thes.
xv	6	b	viii Id.	Leonard.	6	Mica. ii	xxii	iii	ii
iv	7	c	vii Id.		7	iv	xxiii	v	iii
	8	d	vi Id.		8	vi	xxiv	vii	iv
xii	9	e	v Id.		9	Nah. i	John i	Nah. ii	v
x	10	f	iv Id.		10	Hab. i	ii	Hab. ii	2 Thes.
i	11	g	iii Id.	S. Martin.	11	iii	iii	Zeph. i	ii
	12	A	prid. Id.	Sol in Sagit.	12	Zeph. ii	iv	iii	iii
	13	b	Idus.	Brice.	13	Hag. i.	v	Hag. ii	1 Tim.
xvii	14	c	xviii kl.	*Decembris.*	14	Zech. i	vi	Zech. ii	ii. iii
vi	15	d	xvii kl.	Machute.	15	iii	vii	iv	iv
	16	e	xvi kl.	Margaret Q.	16	v	viii	vi	v
xiv	17	f	xv kl.	Hugh Bishop.	17	vii	ix	viii	vi
iii	18	g	xiv kl.		18	ix	x	x	2 Tim.
	19	A	xiii kl.	*Nat. of k. Charles.*	19	xi	xi	xii	ii
xi	20	b	xii kl.	Edmund King.	20	xiii	xii	xiv	iii
xix	21	c	xi kl.		21	Mal. i	xiv	Mal. ii	iv
viii	22	d	x kl.		22	iii	xv	iv	Titus i
	23	e	ix kl.	Cicilie.	23	1 Chr. x	xvi	¶	ii. iii
	24	f	viii kl.	Clement.	24	xiii	xvii	1 Ch. xiv	Philem
xvi	25	g	vii kl.		25	xv	xviii	xvi	Hebr. i
v	26	A	vi kl.	Katherine.	26	xvii	xix	xviii	ii
	27	b	v kl.	Ode Virgin.	27	xix	xx	xx	iii
xiii	28	c	iv kl.		28	xxi	xxi	xxii	iv
ii	29	d	iii kl.	Fast.	29	xxviii	xxii	xxix	v
i	30	e	prid. kl.	*Andrew Apost.*	30	2 Chr. i	Acts i	2 Chr. ii	vi

¶ Note, That 1 *Chronicles* xi. is to be read the 23rd of *November* for the First Lesson Evening Prayer, unto verse 26.

DECEMBER HATH XXXI. DAYS.

The Moon xxx.

Sun { riseth / falleth } hour { 7. m. 12. / 4. m. 48. }

						PSALMS.	MORNING PRAYER.		EVENING PRAYER.	
							1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	f	Kalend.			1	2 Chr. v	Acts ii	2 Ch. vi	Heb. vii
viii	2	g	iv No.			2	vii	iii	viii	viii
i	3	A	iii No.			3	ix	iv	x	ix
	4	b	prid. No.		Drostane.	4	xi	v	xii	x
v	5	c	Nonas.			5	xiii	vi	xiv	xi
	6	d	viii Id.		Nicholas Bish.	6	xv	*di.* vii	xvi	xii
	7	e	vii Id.			7	xvii	*di.* vii	xviii	xiii
i	8	f	vi Id.		Conc. of Mary.	8	xix	viii	xx	Jam. i
	9	g	v Id.			9	xxi	ix	xxii	ii
	10	A	iv Id.			10	xxiii	x	xxiv	iii
	11	b	iii Id.			11	xxv	xi	xxvi	iv
	12	c	prid. Id.		Sol in Capric.	12	xxvii	xii	xxviii	v
vii	13	d	Idus.		Lucy Virgin.	13	xxix	xiii	xxx	1 Pet. i
	14	e	xix kl.		*Januarii.*	14	xxxi	xiv	xxxii	ii
	15	f	xviii kl.			15	xxxiii	xv	xxxiv	iii
ii	16	g	xvii kl.		O sapientia.	16	xxxv	xvi	xxxvi	iv
	17	A	xvi kl.			17	Isa. xlvii	xvii	I. xlviii	v
	18	b	xv kl.			18	xlix	xviii	l	2 Pet. i
	19	c	xiv kl.			19	li	xix	lii	ii
x	20	d	xiii kl.		Fast.	20	liii	xx	liv	iii
	21	e	xii kl.		*Thom. Apost.*	21	Pr. xxiii	xxi	Pr. xxiv	1 Joh. i
ii	22	f	xi kl.			22	Isa. lv	xxii	Is. lvi	ii
	23	g	x kl.			23	lvii	xxiii	lviii	iii
vi	24	A	ix kl.		Fast.	24	lix	xxiv	lx	iv
	25	b	viii kl.		*Christmas.*	25	Isa. ix	Luke ii	Isa. vii	Tit. iii
	26	c	vii kl.		*S. Steven.*	26	Ps. xxviii	A. vi. vii	Eccl. iv	Ac. vii
ii	27	d	vi kl.		*S. John.*	27	Eccl. v	Rev. i	vi	R. xxii
	28	e	v kl.		*Innocents.*	28	Exod. i	Act. xxv	Jer. xxxi	1 Jo. v
	29	f	iv kl.			29	Isa. lxi	xxvi	Is. lxii	2 Joh.
	30	g	iii kl.			30	lxiii	xxvii	lxiv	3 Joh.
	31	A	prid. kl.		Silvester Bish.	31	lxv	xxviii	lxvi	Jude

ADVENT SUNDAY is always the nearest Sunday (whether before or after) to the feast of S. Andrew; or that Sunday which falleth upon any day from the twenty-seventh of November to the third of December inclusively.

SEPTUAGESIMA SEXAGESIMA QUINQUAGESIMA QUADRAGESIMA	before Easter	ix viii vii vi	Weeks.
ROGATIONS WHITSUNDAY TRINITY SUNDAY	after Easter	v vii viii	Weeks.

¶ *These to be observed for Holy-Days, and none other.*

THAT is to say: All Sundays in the Year. The Days of the Feasts of the Circumcision of our Lord Jesus Christ. Of the Epiphany. Of the Conversion of S. Paul. Of the Purification of the blessed Virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed Virgin. Of S. Mark the Evangelist. Monday and Tuesday in Easter and Whitsun Weeks. Of S. Philip and Jacob the Apostles. Of the Ascension of our Lord Jesus Christ. Of S. Barnabas. Of the Nativity of S. John Baptist. Of S. Peter the Apostle. Of S. James the Apostle. Of S. Bartholomew the Apostle. Of S. Matthew the Apostle. Of S. Michael the Archangel. Of S. Luke the Evangelist. Of S. Simon and Jude Apostles. Of All Saints. Of S. Andrew the Apostle. Of S. Thomas the Apostle. Of the Nativity of our Lord. Of S. Steven the Martyr. Of S. John Evangelist. Of the holy Innocents.

Note B.

AN ORDER

FOR

MORNING AND EVENING PRAYER

THE ORDER,

Where and how Morning and Evening Prayer shall be said or sung.

The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel, except it be otherwise determined by the Ordinary of the place: and the Chancels shall remain as they have done in times past.

And here is to be noted, that the Presbyter or Minister at the time of the Communion, and at other times in his Ministration, shall use such Ornaments in the Church, as are prescribed, or shall be, by His Majesty, or His Successors, according to the Act of Parliament provided in that behalf.

Note C.

AN ORDER

FOR

MORNING PRAYER

DAILY THROUGHOUT THE YEAR.

¶ At the beginning both of Morning Prayer, and likewise of Evening Prayer, the Presbyter or Minister shall read with a loud voice some one of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

CAST away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit: for why will ye die? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live. Ezek. xviii. 31, 32.

Hide thy face from my sins; and blot out all mine iniquities. Psalm li. 9.

The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Psalm li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he *is* gracious and

merciful, slow to anger, and of great kindness, and repenteth him of the evil. Joel ii. 13.

To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us, by his servants the prophets. Dan. ix. 9, 10.

He that covereth his sins, shall not prosper: but he that confesseth and forsaketh *them*, shall have mercy. Prov. xxviii. 13.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Jer. x. 24.

Enter not into judgment with thy servant: for in thy sight shall no man living be justified. Psalm cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 John i. 8.

DEARLY beloved brethren, the Scripture moveth us in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God: yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which be requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as be here present, to accompany

me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me:

¶ A General Confession, to be said by all that are present, after or with the Deacon or Presbyter, all humbly kneeling.

ALMIGHTY and most merciful Father, We have erred and strayed from thy ways like lost sheep, We have followed too much the devices and desires of our own hearts, We have offended against thy holy laws, We have left undone those things which we ought to have done, And we have done those things which we ought not to have done: And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders: Spare thou them, O God, which confess their faults: Restore thou them that be penitent, According to thy promises declared unto mankind in Christ Jesu our Lord: And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name, And the salvation of our own souls. *Amen.*

¶ The Absolution, or Remission of sins, to be pronounced by the Presbyter alone, he standing up and turning himself to the people, but they still remaining humbly upon their knees.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and who hath given power and commandment to the Presbyters of his Church, the Ministers of his Gospel, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: the same Almighty God pardoneth and absolveth all them which truly repent, and unfeignedly believe his holy Gospel. Wherefore we beseech him to grant us true repentance, and his Holy Spirit;

that we may receive from him absolution from all our sins, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

The people shall answer, *Amen.*

Then shall the Presbyter or Minister begin the Lord's Prayer with a loud voice. And in this, and all other places of the Liturgy, where the last words, *For thine is the kingdom, &c.* are expressed, the Presbyter shall read them: but in all places where they are not expressed, he shall end at these words, *But deliver us from evil. Amen.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Then likewise he shall say,

O Lord open thou our lips.
Answ. And our mouth shall shew forth thy praise.
Presbyter. O God, make speed to save us.
Answ. O Lord, make haste to help us.

¶ Then, all of them standing up, the Presbyter shall say or sing:

Glory be to the Father, and to the Son: and to the Holy Ghost.

Answ. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Praise ye the Lord.

Answ. The Lord's Name be praised.

¶ Then shall be said or sung this Psalm following.

Venite exultemus Domino. Psalm xcv.

O COME let us sing, &c.
Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Then shall follow certain Psalms in order, as they be appointed in a Table made for that purpose; except there be proper Psalms appointed for that day. And as at the end of the *Venite,* so also at the end of every Psalm throughout the Year, and likewise in the end of *Benedictus*, *Magnificat*, and *Nunc dimittis*, shall be repeated, *Glory be to the Father, and to the Son, and to the Holy Ghost.* And the People shall answer, *As it was in the beginning, is now, and ever shall be, world without end. Amen.* Every one standing up at the same.

¶ Then shall be read two Lessons distinctly with a loud voice, that the people may hear: the first of the Old Testament, the second of the New, like as they be appointed in the Calendar, except there be proper Lessons assigned for that day: the Presbyter or Minister that readeth the Lessons standing and turning him so, as he may best be heard of all such as be present. And before every Lesson, the Presbyter or Minister shall say thus, The first, second, third, or fourth chapter of *Genesis*, or *Exodus*, *Saint Matthew*, *Saint Mark*, or other like, as is appointed in the Calendar. And in the end of every Chapter he shall say, *Here endeth such a Chapter, of such a Book.*

And (to the end the People may the better hear) in such places where they do sing, there shall the Lessons be sung in a plain tune, after the manner of distinct reading: and likewise the Epistle and Gospel.

After the first Lesson, shall be said or sung *Te Deum Laudamus*, in English, daily throughout the whole Year.

Te Deum Laudamus.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the heavens, and all the powers therein.

To thee Cherubin and Seraphin : continually do cry,

Holy, holy, holy : Lord God of Sabaoth.

Heaven and earth are full of the Majesty : of thy glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee ;

The Father : of an infinite Majesty.

Thine honourable, true : and only Son.

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death : thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God : in the glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints : in glory everlasting.

O Lord save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee.

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

Or this Psalm.

Dominus regit me. Psal. xxiii.

THE Lord *is* my shepherd, &c.
Glory be to the Father, &c.
As it was in the beginning, &c.

¶ And after the second Lesson shall be used and said, *Benedictus Dominus Deus Israel*, in English, as followeth.

Benedictus. Luke i. 68.

BLESSED be the Lord God, &c.
Glory be to the Father, &c.
As it was in the beginning, &c.

Or this.

Psalm c. [*Jubilate Deo.*]

MAKE a joyful noise, &c.
Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Then shall be said or sung the Creed by the Presbyter or Minister, and the people, standing.

I BELIEVE in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ his only Son our Lord, Which was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius

Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of Sins; The Resurrection of the Body, And the Life everlasting. Amen.

¶ And after that, these Prayers following, as well at Evening Prayer as at Morning Prayer, all devoutly kneeling, the Presbyter or Minister first pronouncing with a loud voice,

The Lord be with you.
Answer. And with thy spirit.

Presbyter. Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ Then the Presbyter, Clerks, and People, shall say the Lord's Prayer, in English, with a loud voice.

Our Father, &c. For thine, &c. Amen.

¶ Then the Presbyter, standing up, shall say,

O Lord, shew thy mercy upon us.
Answer. And grant us thy salvation.
Presbyter. O Lord, save our King.
Answer. And mercifully hear us when we call upon thee.
Presbyter. Endue thy Presbyters and Ministers with righteousness.
Answer. And make thy chosen people joyful.
Presbyter. O Lord, save thy people.
Answer. And bless thine inheritance.

Presbyter. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Presbyter. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

¶ Then shall follow three Collects: the first of the Day, which shall be the same that is appointed at the Communion: the second, for Peace: the third, for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer, throughout all the year, as followeth.

The second Collect, for Peace.

O God, which art (the) author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom: Defend us thy humble servants in all assaults of our enemies; that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

The third Collect, for Grace.

O Lord our heavenly Father, Almighty and Everlasting God, which hast safely brought us to the beginning of this day: Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ After this Collect ended, followeth the Litany: and if the Litany be not appointed to be said or sung that morning, then shall next be said the prayer for the King's Majesty, with the rest of the prayers following at the end of the Litany, and the Benediction.

Note D.

AN ORDER

FOR

EVENING PRAYER

THROUGHOUT THE YEAR.

¶ After the Sentences, Exhortation, Confession, and Absolution, as is appointed at Morning Prayer, the Presbyter shall say or sing.

OUR Father, &c. For thine, &c. Amen.

¶ Then likewise he shall say or sing,

O Lord, open thou our lips.
Answer. And our mouth shall shew forth thy praise.
Presbyter. O God, make speed to save us.
Answer. O Lord, make haste to help us.
Presbyter. Glory be to the Father, &c.
As it was in the beginning, &c.

All standing up, as often as it is repeated.

Presbyter. Praise ye the Lord.
Answer. The Lord's Name be praised.

¶ Then the Psalms in order as they be appointed in the Table for Psalms, except there be proper Psalms appointed for that day. Then a Lesson of the Old Testament, as it is appointed likewise in the Calendar, except there be proper Lessons appointed for that day. After that, the *Magnificat*, in English, as followeth.

Magnificat. Luke i. 46.

My soul doth magnify, &c.
Glory be to the Father, &c.
As it was in the beginning, &c.

Or else this Psalm.

Cantate Domino. Psal. xcviii.

O Sing unto the Lord, &c.
Glory be to the Father, &c.
As it was in the beginning, &c.

Then a Lesson of the New Testament. And after that, *Nunc dimittis*, in English, as followeth.

Nunc dimittis. Luke ii. 29.

Lord, now lettest, &c.
Glory be to the Father, &c.
As it was in the beginning, &c.

Or else this Psalm.

Deus misereatur. Psal. lxvii.

God be merciful, &c.
Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Then shall follow the Creed, with other prayers, as is before appointed at Morning Prayer, after *Benedictus*, and with three Collects: first, of the Day; the second, for Peace; the third, for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer, without alteration.

¶ The second Collect at Evening Prayer.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we, being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

¶ The third Collect, for Aid against all Perils.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. *Amen.*

Then shall follow the prayer for the King's Majesty, with the rest of the prayers at the end of the Litany, to the Benediction.

Note E.

In the Feasts of *Christmas*, the *Epiphany*, Saint *Matthias*, *Pasch* or *Easter*, the *Ascension*, *Pentecost*, Saint *John Baptist*, Saint *James*, Saint *Bartholomew*, Saint *Matthew*, Saint *Simon* and *Jude*, Saint *Andrew*, and *Trinity Sunday*, shall be sung or said, immediately after *Benedictus*, this Confession of our Christian Faith, the Presbyter and all the people standing.

Quicunque vult.

WHOSOEVER will be saved: before all things it is necessary that he hold the Catholic Faith.

Which Faith, except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

And the Catholic Faith is this : that we worship one God in Trinity, and Trinity in Unity ;

Neither confounding the Persons : nor dividing the substance.

For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal.

And yet they are not three Eternals : but one Eternal.

As also there are not three Incomprehensibles, nor three Uncreated : but one Uncreated, and one Incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

And yet they are not three Almighties : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we be compelled by the Christian

verity : to acknowledge every Person by himself to be God and Lord.

So are we forbidden by the Catholic Religion : to say there be three Gods, or three Lords.

The Father is made of none : neither created nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore or after other : none is greater or less than another.

But the whole three Persons be co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He, therefore, that would be saved : let him thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess : that our Lord Jesus Christ the Son of God, is God and man ;

God of the substance of the Father, begotten before the worlds : and man of the substance of his mother, born in the world ;

Perfect God and perfect man : of a reasonable soul, and human flesh subsisting ;

Equal to the Father, as touching his Godhead : and inferior to the Father (as) touching his manhood.

Who although he be God and man : yet he is not two, but one Christ;

One, not by conversion of the Godhead into flesh : but by taking of the manhood into God;

One altogether, not by confusion of substance : but by unity of person.

For as the reasonable soul and flesh is one man : so he who is God and man is one Christ.

Who suffered for our salvation, descended into hell : rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty : from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good, shall go into life everlasting : and they that have done evil, into everlasting fire.

This is the Catholic Faith : which except a man believe faithfully, he cannot be saved.

Glory be to the Father, &c.

As it was in the beginning, &c. Amen.

Thus endeth the Order of Morning and Evening Prayer throughout the whole Year.

¶ Here followeth the LITANY, to be used after the third Collect at Morning Prayer, called the Collect for Grace, upon Sundays, Wednesdays and Fridays, and at other times when it shall be commanded by the Ordinary; and without omission of any part of the other Daily Service of the Church on those days.

O God the Father of heaven : have mercy upon us miserable sinners.

O God the Father of heaven : have mercy upon us miserable sinners.

O God the Son Redeemer of the world : have mercy upon us miserable sinners.

O God the Son Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart, from pride, vainglory and hypocrisy, from envy, hatred and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin, and from all the deceits of the world, the flesh and the devil,

Good Lord, deliver us.

From lightning and tempest, from plague, pestilence, and famine, from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition and privy conspiracy, from all false doctrine and heresy, from hardness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation, by thy holy Nativity and Circumcision, by thy Baptism, Fasting and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat, by thy Cross and Passion, by thy precious Death and Burial, by thy glorious Resurrection and Ascension, and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our adversity, in all time of our prosperity, in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Catholic Church universally in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant CHARLES, our most Gracious King and Governor;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve

our gracious Queen *Mary*, Prince *Charles*, and the rest of the Royal issue ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Presbyters, and Ministers of the Church, with true knowledge and understanding of thy word, and that both by their preaching and living, they may set it forth, and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth, all such as have erred and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do

stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that be in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that be desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world;

Grant us thy peace.

O Lamb of God, that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Presbyter. O Lord, deal not with us after our sins.
Answer. Neither reward us after our iniquities.

¶ Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful: Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us be brought to nought, and by the providence of thy goodness they may be dispersed; that we thy servants, being

hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, &c.

As it was in the beginning, &c.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Presbyter. O Lord, let thy mercy be shewed upon us;

Answer. As we do put our trust in thee.

¶ Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Name's sake, turn from us all those evils that we most justly have deserved: and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and

glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ A Prayer for the King's Majesty.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only ruler of princes, which dost from thy throne behold all the dwellers upon earth, most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *Charles;* and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him, that he may vanquish and overcome all his enemies; and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ A Prayer for the Queen, Prince Charles, and the rest of the Royal progeny.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Mary*, Prince *Charles*, with the rest of the Royal progeny: endue them with thy Holy Spirit, enrich them with thy heavenly grace, prosper them with all happiness, and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ A Prayer for the holy Clergy.

ALMIGHTY and everlasting God, who only workest great and marvellous things: Send down upon our Bishops, Presbyters, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace: and that they may truly please

thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

¶ A Prayer to be said in the Ember Weeks, for those which are then to be admitted into Holy Orders; and is to be read every day of the week, beginning on the Sunday before the day of Ordination.

ALMIGHTY God, the Giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church: Give thy grace, we humbly beseech thee, to all those which are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

¶ A Prayer of *Chrysostom.*

ALMIGHTY God, which hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three be gathered together in thy Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of us thy servants, as may be most expedient for us, granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii. 13.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ For Rain, if the time require.

O God, heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply: Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ For Fair Weather.

O Lord God, which for the sin of man didst once drown all the world except eight persons, and afterward of thy great mercy didst promise never to destroy it so again: We humbly beseech thee that although we for our iniquities have worthily deserved this plague of rain and waters, yet, upon our true repentance, thou wilt send us such weather, whereby we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

¶ In the time of Dearth and Famine.

O God, heavenly Father, which by thy Son Jesus Christ hast promised to all them that seek thy kingdom and thy righteousness, all things necessary to their bodily substenance: Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity,) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ In the time of War.

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful unto them that truly repent: Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and defeat their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, which art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. *Amen.*

¶ In the time of any common Plague or Sickness.

O Almighty God, which in thy wrath, in the time of king David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy, didst save the rest: Have pity upon us miserable sinners, that now are visited with great sickness and mortality; that like as thou didst then command thine angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for Jesus Christ his sake, our Mediator and Advocate. *Amen.*

¶ A Thanksgiving for Rain.

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter

rain to descend upon the earth, that it may bring forth fruit for the use of man: We give thee humble thanks that it hath pleased thee, in our greatest necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ A Thanksgiving for fair Weather.

O LORD God, who hast justly humbled us by thy punishment of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather: We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ A Thanksgiving for Plenty.

O MOST merciful Father, which of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty: We give thee humble thanks for this thy special bounty, beseeching thee to continue this thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ A Thanksgiving for Peace and Victory.

O ALMIGHTY God, which art a strong tower of defence unto thy servants against the face of their enemies: We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers, wherewith we were compassed. We acknow-

ledge it thy goodness, that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ A Thanksgiving for Deliverance from the Plague.

O Lord God, which hast wounded us for our sins, and consumed us for our transgressions by thy late heavy and dreadful visitation, and now, in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death: We offer unto thy Fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

Or this.

We humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law, might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart. Yet, seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the noisome pestilence, wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings: we offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

Note F.

THE

COLLECTS, EPISTLES, AND GOSPELS,

To be used at the Celebration of the Lord's Supper and Holy Communion throughout the Year.

¶ *The first Sunday in Advent.*

The Collect.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in the which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and the dead, we may rise to life immortal through him, who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

The Epistle.

Owe no man any thing, &c. Romans xiii. 8-14.

¶ When the Presbyter, or Minister, readeth the Gospel, the People shall stand up: and the Presbyter, before he beginneth to read the Gospel, shall say thus: *The Gospel of our Lord and Saviour Jesus Christ, written in such a Chapter of such an Evangelist, beginning at such a verse.* And the People shall answer, *Glory be to God.*

The Gospel.

And when they drew nigh unto Jerusalem, &c. Matth. xxi. 1-13.

¶ When the Gospel is ended, the Presbyter or Minister shall say, *Here endeth the Gospel.* And the People shall answer, *Thanks be to thee, O Lord.*

¶ And thus at the beginning and ending of the Gospel every Sunday and Holy-Day in the Year: or when else soever the Gospel is read.

¶ *The second Sunday in Advent.*

The Collect.

BLESSED Lord, which hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle.

Whatsoever things were written, &c. Romans xv. 4-13.

The Gospel.

And there shall be signs in the sun, &c. Luke xxi. 25-33.

¶ *The third Sunday in Advent.*

The Collect.

LORD, we beseech thee, give ear to our prayers, and by thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ. *Amen.*

The Epistle.

Let a man so account of us, &c. 1 Cor. iv. 1-5.

The Gospel.

Now when John had heard in the prison, &c. Matth. xi. 2-10.

¶ *The fourth Sunday in Advent.*

The Collect.

LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness we be sore let and hindered, thy bountiful grace and mercy (through the satisfaction of thy Son our Lord) may speedily deliver us: to whom, with thee and the Holy Ghost, be honour and glory, world without end. *Amen.*

The Epistle.

Rejoice in the Lord alway, &c. Philip. iv. 4-7.

The Gospel.

This is the record of John, &c. John i. 19-28.

¶ *Christmas-Day.*

The Collect.

ALMIGHTY God, which hast given us thy only-begotten Son to take our nature upon him, and this day to be born of a pure Virgin: Grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy

Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, &c. (*Amen.*)

The Epistle.

God, who at sundry times, &c. Heb. i. 1-12.

The Gospel.

In the beginning was the Word, &c. John i. 1-14.

¶ *Saint Steven's Day.*

The Collect.

GRANT us, O Lord, to learn to love our enemies, by the example of thy Martyr Saint Steven, who prayed for his persecutors to thee, which livest and reignest, &c. (*Amen.*)

¶ Then shall follow the Collect of the Nativity, which shall be said every day in the week unto New-Years Day: but in stead of the words [*and this day to be born*] the Presbyter shall say [*at this time to be born.*]

The Epistle.

But Steven, being full of the Holy Ghost, &c. Acts vii. 55-60.

The Gospel.

Behold, I send unto you, &c. Matth. xxiii. 34-39.

¶ *S. John Evangelist's Day.*

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it, being light-

ened by the doctrine of thy blessed Apostle and Evangelist Saint John, may attain to thy everlasting gifts, through Jesus Christ our Lord. *Amen.*

The Epistle.

That which was from the beginning, &c. 1 John i. 1-8.

The Gospel.

Jesus saith unto Peter, &c. John xxi. 19-25.

¶ *Innocents' Day.*

The Collect.

ALMIGHTY God, whose praise this day the young Innocents thy witnesses have confessed and shewed forth, not in speaking, but in dying: Mortify and kill all vices in us, that in our conversation our life may express thy faith, which with our tongues we do confess, through Jesus Christ our Lord. *Amen.*

The Epistle.

I looked, and lo, a Lamb, &c. Rev. xiv. 1-5.

The Gospel.

The angel of the Lord appeareth to Joseph, &c. Matth. ii. 13-18.

¶ *The Sunday after Christmas-Day.*

The Collect.

ALMIGHTY God, which hast given, &c.

As upon Christmas-Day.

The Epistle.

Now I say, that the heir, &c. Gal. iv. 1-7.

The Gospel.

The Book of the generation, &c. Matth. i. 1-25.

¶ *The Circumcision of Christ.*

The Collect.

ALMIGHTY God, which madest thy blessed Son to be circumcised and obedient to the law for man: Grant us the true circumcision of the spirit, that our hearts and all our members, being mortified from all worldly and carnal lusts, may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

Blessed is the man, &c. Rom. iv. 8-14.

The Gospel.

And it came to pass, as the angels, &c. Luke ii. 15-21.

¶ If there be any Sunday between the *Epiphany* and the *Circumcision*, then shall be used the same Collect, Epistle, and Gospel at the Communion, which was used upon the day of the *Circumcision;* and so likewise upon every other day from the time of the *Circumcision* to the *Epiphany.*

¶ *The Epiphany.*

The Collect.

O GOD, which by the leading of a star didst manifest thy only-begotten Son to the Gentiles: Mercifully

grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Christ our Lord. *Amen.*

The Epistle.

For this cause, I Paul, &c. Ephes. iii. 1-12.

The Gospel.

Now when Jesus was born in, &c. Matth. ii. 1-12.

¶ *The first Sunday after the Epiphany.*

The Collect.

LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle.

I beseech you therefore, brethren, &c. Rom. xii. 1-5.

The Gospel.

Now his parents went to Jerusalem every year, &c. Luke ii. 41-52.

¶ *The second Sunday after the Epiphany.*

The Collect.

ALMIGHTY and everlasting God, which dost govern all things in heaven and earth, mercifully hear the

supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. (*Amen.*)

The Epistle.

Having then gifts, &c. Rom. xii. 6-16.

The Gospel.

And the third day there was a marriage, &c. John ii. 1-11.

¶ *The third Sunday after the Epiphany.*

The Collect.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Christ our Lord. *Amen.*

The Epistle.

Be not wise in your own conceits, &c. Rom. xii. 16-21.

The Gospel.

When he was come down from the mountain, &c. Matth. viii. 1-13.

¶ *The fourth Sunday after the Epiphany.*

The Collect.

God, which knowest us to be set in the midst of so many and great dangers, that for man's frailness we cannot always stand uprightly: Grant to us the health of body and soul, that all those things which

we suffer for sin, by thy help we may well pass and overcome, through Christ our Lord. *Amen.*

The Epistle.

Let every soul be subject, &c. Rom. xiii. 1-7.

The Gospel.

And when he was entered, &c. Matth. viii. 23-34.

¶ *The fifth Sunday after the Epiphany.*

The Collect.

LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they which do lean only upon (the) hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle.

Put on therefore, &c. Col. iii. 12-17.

The Gospel.

The kingdom of heaven is likened, &c. Matth. xiii. 24-30.

¶ The sixth Sunday (if there be so many) shall have the same Collect, Epistle, and Gospel, that was upon the fifth Sunday.

¶ *The Sunday called Septuagesima.*

The Collect.

O LORD, we beseech thee favourably to hear the prayers of thy people, that we which are justly

punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour; who liveth and reigneth world without end. *Amen.*

The Epistle.

Know ye not, &c. 1 Cor. ix. 24-27.

The Gospel.

The kingdom of heaven is like unto a man, &c. Matth. xx. 1-16.

¶ *The Sunday called Sexagesima.*

The Collect.

LORD God, which seest that we put not our trust in any thing that we do: Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle.

Ye suffer fools gladly, &c. 2 Cor. xi. 19-31.

The Gospel.

And when much people, &c. Luke viii. 4-15.

¶ *The Sunday called Quinquagesima.*

The Collect.

O LORD, which dost teach us that all our doings without charity are nothing worth: Send thy Holy Ghost, and pour into our hearts that most excellent

gift of charity, the very bond of peace and all virtues, without the which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. (*Amen.*)

The Epistle.

Though I speak with the tongues, &c. 1 Cor. xiii. 1-13.

The Gospel.

Jesus took unto him the twelve, &c. Luke xviii. 31-43.

¶ *The first day of Lent, commonly called Ashwednesday.*

The Collect.

ALMIGHTY and everlasting God, which hatest nothing that thou hast made, and dost forgive the sins of all them that be penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ. *Amen.*

The Epistle.

Turn ye *even* to me, &c. Joel ii. 12-17.

The Gospel.

Moreover, when ye fast, &c. Matth. vi. 16-21.

¶ From Ashwednesday to the first Sunday in Lent shall be used the same Collect, Epistle, and Gospel which were used on Ashwednesday.

¶ *The first Sunday in Lent.*

The Collect.

O LORD, which for our sakes didst fast forty days and forty nights: Give us grace to use such abstinence, that, our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, which livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle.

We then, as workers together *with him*, &c. 2 Cor. vi. 1-10.

The Gospel.

Then was Jesus led up, &c. Matth. iv. 1-11.

¶ *The second Sunday in Lent.*

The Collect.

ALMIGHTY God, which dost see that we have no power of ourselves to help ourselves: Keep thou us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ. *Amen.*

The Epistle.

Furthermore then we beseech you, &c. 1 Thess. iv. 1-8.

The Gospel.

Then Jesus went thence, &c. Matth. xv. 21-28.

¶ *The third Sunday in Lent.*

The Collect.

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle.

Be ye therefore followers of God, &c. Ephes. v. 1-14.

The Gospel.

Jesus was casting out a devil, &c. Luke xi. 14-28.

¶ *The fourth Sunday in Lent.*

The Collect.

Grant, we beseech thee, Almighty God, that we, which for our evil deeds are worthily punished, by the comfort of thy grace may mercifully be relieved, through our Lord Jesus Christ. *Amen.*

The Epistle.

Tell me, ye that desire, &c. Gal. iv. 21-31.

The Gospel.

Jesus went over the sea of Galilee, &c. John vi. 1-14.

¶ *The fifth Sunday in Lent.*

The Collect.

We beseech Thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle.

Christ being come, &c. Heb. ix. 11-15.

The Gospel.

Which of you convinceth me of sin, &c. John viii. 46-59.

¶ *Sunday next before Easter.*

The Collect.

Almighty and everlasting God, which of thy tender love towards man hast sent our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle.

Let this mind, &c. Phil. ii. 5-11.

The Gospel.

And it came to pass when Jesus had finished, &c. Matth. xxvi. 1 *to* xxvii. 56.

¶ *Monday before Easter.*

The Epistle.

WHO is this that cometh from Edom, &c. Isa. lxiii. 1-19.

The Gospel.

After two days was the feast, &c. Mark xiv. 1-72.

¶ *Tuesday before Easter.*

The Epistle.

THE Lord God hath opened mine ear, &c. Isa. l. 5-11.

The Gospel.

And straightway in the morning, &c. Mark xv. 1-47.

¶ *Wednesday before Easter.*

The Epistle.

WHERE a testament is, &c. Heb. ix. 16-28.

The Gospel.

Now the feast of unleavened bread, &c. Luke xxii. 1-71.

¶ *Thursday before Easter.*

The Epistle.

Now in this that I declare *unto you*, &c. 1 Cor. xi. 17-34.

The Gospel.

The whole multitude of them arose, &c. Luke xxiii. 1-56.

¶ *On Good Friday.*

The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who liveth and reigneth with thee and the Holy Ghost now, and for ever. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and worthily serve thee, through our Lord Jesus Christ. *Amen.*

MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live: Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home (blessed Lord) to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth, &c. (*Amen.*)

The Epistle.

The law having a shadow, &c. Heb. x. 1-25.

The Gospel.

When Jesus had spoken these words, &c. John xviii. 1 *to* xix. 42.

¶ *Easter Even.*

The Collect.

O MOST gracious God, look upon us in mercy, and grant that as we are baptized into the death of thy Son our Saviour Jesus Christ, so by our true and hearty repentance all our sins may be buried with him, and we not fear the grave: that as Christ was raised up from the dead by the glory of thee, O Father, so we also may walk in newness of life, but our sins never be able to rise in judgment against us; and that for the merit of Jesus Christ that died, was buried, and rose again for us. *Amen.*

The Epistle.

It is better, if the will of God be so, &c. 1 Pet. iii. 17-22.

The Gospel.

When the even was come, &c. Matth. xxvii. 57-66.

¶ *Easter Day.*

¶ At Morning Prayer, instead of the Psalm, *O come let us sing*, *&c.* these Anthems shall be sung or said.

CHRIST rising again from the dead, now dieth not: death from henceforth hath no power upon him.

For in that he died, he died but once to put away sin: but in that he liveth, he liveth unto God. And so likewise count yourselves dead unto sin, but living unto God, in Christ Jesus our Lord.

CHRIST is risen again, the first-fruits of them that sleep. For seeing that by man came death, by man also cometh the resurrection of the dead. For as by Adam all men do die, so by Christ all men shall be restored to life.

The Collect.

ALMIGHTY God, which through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee, that as by thy special grace preventing us thou dost put in our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord; who liveth, &c. (*Amen.*)

The Epistle.

If ye then be risen, &c. Col. iii. 1-7.

The Gospel.

The first day of the week cometh, &c. John xx. 1-10.

¶ *Monday in Easter Week.*

The Collect.

ALMIGHTY God, which through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee, that as by thy special grace preventing us thou dost put in our minds good desires, so by

thy continual help we may bring the same to good effect, through Jesus Christ our Lord; who liveth, &c. (*Amen.*)

The Epistle.

Then Peter opened his mouth, &c. Acts x. 34-43.

The Gospel.

Behold, two of his disciples, &c. Luke xxiv. 13-35.

Tuesday in Easter Week.

The Collect.

ALMIGHTY Father, which hast given thine only Son to die for our sins, and to rise again for our justification: Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through Jesus Christ our Lord. *Amen.*

The Epistle.

Men and brethren, children of the stock, &c. Acts xiii. 26-41.

The Gospel.

Jesus himself stood in the midst of his disciples, &c. Luke xxiv. 36-48.

The first Sunday after Easter.

The Collect.

ALMIGHTY God, which, &c.

(As at the Communion on Easter-Day.)

The Epistle.

Whatsoever is born of God, &c. 1 John v. 4-12.

The Gospel.

Then the same day at evening, &c. John xx. 19-23.

The second Sunday after Easter.

The Collect.

ALMIGHTY God, which hast given thine only Son to be unto us both a sacrifice for sin, and also an example of godly life: Give us the grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle.

This is thankworthy, &c. 1 Peter ii. 19-25.

The Gospel.

Christ said, I am the good shepherd, &c. John x. 11-16.

The third Sunday after Easter.

The Collect.

ALMIGHTY God, which shewest to all men that be in error the light of thy truth, to the intent that they may return into the way of righteousness: Grant unto all them that be admitted into the fellowship of Christ's religion, that they may eschew those

things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle.

Dearly beloved, I beseech you, &c. 1 Peter ii. 11-17.

The Gospel.

Jesus said to his disciples, A little while, &c. John xvi. 16-22.

The fourth Sunday after Easter.

The Collect.

ALMIGHTY God, which dost make the minds of all faithful men to be of one will: Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that among the sundry and manifold changes of the world, our hearts may surely there be fixed whereas true joys are to be found, through Christ our Lord. *Amen.*

The Epistle.

Every good gift, &c. James i. 17-21.

The Gospel.

Jesus said unto his disciples, Now I go my way, &c. John xvi. 5-15.

The fifth Sunday after Easter.

The Collect.

LORD, from whom all good things do come; Grant us thy humble servants, that by thy holy inspiration

we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle.

Be ye doers of the Word, &c. James i. 22-27.

The Gospel.

Verily, verily I say unto you, &c. John xvi. 23-33.

¶ *The Ascension-Day.*

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God world without end. (*Amen.*)

The Epistle.

The former treatise have I made, &c. Acts i. 1-11.

The Gospel.

Afterward Jesus appeared unto the eleven, &c. Mark xvi. 14-20.

¶ *Sunday after Ascension-Day.*

The Collect.

O GOD the King of glory, which hast exalted thine only Son Jesus Christ with great triumph into thy

kingdom of heaven: We beseech thee leave us not comfortless, but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before; who liveth and reigneth with thee, &c.

The Epistle.

The end of all things, &c. 1 Peter iv. 7-11.

The Gospel.

When the Comforter is come, &c. John xv. 26 *to* xvi. 4.

¶ *Whit-Sunday.*

The Collect.

God, which as upon this day hast taught the hearts of thy faithful people, by the sending of * them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesu our Saviour; who liveth and reigneth with thee, in the unity of the same Spirit, one God world without end. *Amen.*

The Epistle.

And when the day of Pentecost was fully come, &c. Acts ii. 1-11.

The Gospel.

Jesus said unto his disciples, If ye love me, &c. John xiv. 15-31.

* *of* for *on*: perhaps an old use. The present English Prayer-book has *to*.

¶ *Monday in Whitsun-Week.*

The Collect.

GOD, which as at this time hast taught the hearts of thy faithful people, &c.

As upon Whitsunday.

The Epistle.

Then Peter opened his mouth, &c. Acts x. 34-48.

The Gospel.

God so loved the world, &c. John iii. 16-21.

¶ *Tuesday in Whitsun-Week.*

The Collect.

GOD, which as at this time hast taught the hearts of thy faithful people, &c.

As upon Whitsunday.

The Epistle.

Now when the Apostles, &c. Acts viii. 14-17.

The Gospel.

Verily, verily I say unto you, He that entereth not, &c. John x. 1-10.

¶ *Trinity Sunday.*

The Collect.

ALMIGHTY and everlasting God, which hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech thee, that through

the stedfastness of this faith we may evermore be defended from all adversity; which livest and reignest one God, world without end. *Amen.*

The Epistle.

After this I looked, &c. Rev. iv. 1-11.

The Gospel.

There was a man of the Pharisees, &c. John iii. 1-15.

¶ *The first Sunday after Trinity.*

The Collect.

GOD, the strength of all them that trust in thee, mercifully accept our prayers; and because the weakness of our mortal nature can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle.

Beloved, let us love one another, &c. 1 John iv. 7-21.

The Gospel.

There was a certain rich man, &c. Luke xvi. 19-31.

¶ *The second Sunday after Trinity.*

The Collect.

LORD, make us to have a perpetual fear and love of thy holy Name: for thou never failest to help and

govern them, whom thou dost bring up in thy stedfast love. Grant this, &c.

The Epistle.

Marvel not, my brethren, &c. 1 John iii. 13-24.

The Gospel.

A certain man made a great supper, &c. Luke xiv. 16-24.

¶ *The third Sunday after Trinity.*

The Collect.

LORD, we beseech thee mercifully to hear us; and as thou hast given us an hearty desire to pray, so grant that by thy mighty aid we may be defended, through Jesus Christ our Lord. *Amen.*

The Epistle.

Submit yourselves, &c. 1 Peter v. 5-11.

The Gospel.

Then drew near unto him, &c. Luke xv. 1-10.

The fourth Sunday after Trinity.

The Collect.

GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy: Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, heavenly Father, for Jesus Christ's sake, our Lord. *Amen.*

The Epistle.

I reckon that the sufferings, &c. Rom. viii. 18-23.

The Gospel.

Be ye therefore merciful, &c. Luke vi. 36-42.

¶ *The fifth Sunday after Trinity.*

The Collect.

GRANT Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy people may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle.

Be ye all of one mind, &c. 1 Pet. iii. 8-15.

The Gospel.

And it came to pass, that as the people, &c. Luke v. 1-11.

¶ *The sixth Sunday after Trinity.*

The Collect.

GOD, which hast prepared to them that love thee, such good things as pass all man's understanding: Pour into our hearts such love towards thee, that we, loving thee in all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle.

Know ye not, &c. Rom. vi. 3-11.

The Gospel.

Jesus said unto his disciples, Except your righteousness, &c. Matth. v. 20-26.

¶ *The seventh Sunday after Trinity.*

The Collect.

LORD of all power and might, which art the author and giver of all good things; Graff in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle.

I speak after the manner of, &c. Rom. vi. 19-23.

The Gospel.

In those days the multitude, &c. Mark viii. 1-9.

¶ *The eighth Sunday after Trinity.*

The Collect.

GOD, whose providence is never deceived, we humbly beseech thee that thou wilt put away from us all hurtful things, and give those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle.

Therefore, brethren, we are debtors, &c. Rom. viii. 12-17.

The Gospel.

Beware of false prophets, &c. Matth. vii. 15-21.

¶ *The ninth Sunday after Trinity.*

The Collect.

GRANT us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we which cannot be without thee, may by thee be able to live according to thy will, through Jesus Christ our Lord. *Amen.*

The Epistle.

Moreover, brethren, &c. 1 Cor. x. 1-13.

The Gospel.

Jesus said unto his disciples, There was, &c. Luke xvi. 1-9.

¶ *The tenth Sunday after Trinity.*

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle.

Now concerning spiritual, &c. 1 Cor. xii. 1-11.

The Gospel.

And when he was come near, &c. Luke xix. 41-47.

¶ *The eleventh Sunday after Trinity.*

The Collect.

GOD, which declarest thy almighty power, most chiefly in shewing mercy and pity; Give unto us abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle.

Moreover, brethren, I declare, &c. 1 Cor. xv. 1-11.

The Gospel.

Christ spake this parable, &c. Luke xviii. 9-14.

¶ *The twelfth Sunday after Trinity.*

The Collect.

ALMIGHTY and everlasting God, which art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve: Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving unto us that that our prayer dare not presume to ask, through Jesus Christ our Lord. *Amen.*

The Epistle.

Such trust have we, &c. 2 Cor. iii. 4-9.

The Gospel.

Jesus departed from the coasts, &c. Mark vii. 31-37.

¶ *The thirteenth Sunday after Trinity.*

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service: Grant, we beseech thee, that we may so run to thy heavenly promises, that we fail not finally to attain the same, through Jesus Christ our Lord. *Amen.*

The Epistle.

Now to Abraham, &c. Gal. iii. 16-22.

The Gospel.

Blessed are the eyes, &c. Luke x. 23-37.

¶ *The fourteenth Sunday after Trinity.*

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle.

This I say, Walk, &c. Gal. v. 16-24.

The Gospel.

And it came to pass, as Jesus went, &c. Luke xvii. 11-19.

¶ *The fifteenth Sunday after Trinity.*

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and because the frailty of man without thee cannot but fall, keep us ever by thy help, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle.

Ye see how large a letter, &c. Gal. vi. 11-18.

The Gospel.

No man can serve two masters, &c. Matth. vi. 24-34.

¶ *The sixteenth Sunday after Trinity.*

The Collect.

LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle.

I desire that ye faint not, &c. Ephes. iii. 13-21.

The Gospel.

And it came to pass the day after, &c. Luke vii. 11-17.

¶ *The seventeenth Sunday after Trinity.*

The Collect.

LORD, we pray thee that, thy grace may always prevent and follow us, and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle.

I therefore the prisoner of the Lord, &c. Ephes. iv. 1-6.

The Gospel.

And it came to pass, as Jesus went into the house of, &c. Luke xiv. 1-11.

¶ *The eighteenth Sunday after Trinity.*

The Collect.

LORD, we beseech thee, grant thy people grace to avoid the infections of the devil, and with pure heart and mind to follow thee, the only God, through Jesus Christ our Lord. *Amen.*

The Epistle.

I thank my God always, &c. 1 Cor. i. 4-8.

The Gospel.

When the Pharisees had heard, &c. Matth. xxii. 34-46.

¶ *The nineteenth Sunday after Trinity.*

The Collect.

O GOD, forasmuch as without thee we are not able to please thee; Grant that the working of thy mercy, may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle.

This I say, and testify in the Lord, &c. Ephes. iv. 17-32.

The Gospel.

Jesus entered into a ship, &c. Matth. ix. 1-8.

¶ *The twentieth Sunday after Trinity.*

The Collect.

ALMIGHTY and merciful God, of thy bountiful goodness keep us from all things that may hurt us; that we, being ready both in body and soul, may with free hearts accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The Epistle.

See that ye walk circumspectly, &c. Ephes. v. 15-21.

The Gospel.

Jesus said, The kingdom of heaven, &c. Matth. xxii. 1-14.

¶ *The twenty-first Sunday after Trinity.*

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

The Epistle.

My brethren, be strong in the Lord, &c. Ephes. vi. 10-20.

The Gospel.

There was a certain nobleman, &c. John iv. 46-54.

¶ *The twenty-second Sunday after Trinity.*

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. *Amen.*

The Epistle.

I thank my God, &c. Phil. i. 3-11.

The Gospel.

Peter said unto Jesus, &c. Matth. xviii. 21-35.

¶ *The twenty-third Sunday after Trinity.*

The Collect.

GOD, our refuge and strength, which art the author of all godliness, be ready to hear the devout prayers of thy Church: and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle.

Brethren, be ye followers together of me, &c. Phil. iii. 17-21.

The Gospel.

Then went the Pharisees, &c. Matth. xxii. 15-22.

¶ *The twenty-fourth Sunday after Trinity.*

The Collect.

LORD, we beseech thee, assoil thy people from their offences; that through thy bountiful goodness we may be delivered from the bonds of all those sins, which by our frailty we have committed. Grant this, &c. (*Amen.*)

The Epistle.

We give thanks to God, &c. Coloss. i. 3-12.

The Gospel.

While Jesus spake these things, &c. Matth. ix. 18-26.

The twenty-fifth Sunday after Trinity.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

The Epistle.

Behold, the days come, &c. Jer. xxiii. 5-8.

The Gospel.

When Jesus then lift up his eyes, &c. John vi. 5-14.

¶ If there be any moe Sundays before ADVENT Sunday, to supply the same, shall be taken the Service of some of those Sundays that were omitted between the Epiphany and Septuagesima. But the same shall follow the twenty-fourth Sunday after Trinity. And if there be fewer Sundays than twenty-five before Advent, then shall the twenty-third or twenty-fourth, or both, be omitted; so that the five-and-twentieth shall never either alter, or be left out, but be always used immediately before Advent Sunday, to which the Epistle and Gospel of that do expressly relate.

Saint Andrew's Day.

The Collect.

ALMIGHTY God, which didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay: Grant unto us all, that we, being called by thy holy word, may forthwith give over ourselves obediently to fulfil thy holy

commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle.

If thou shalt confess, &c. Rom. x. 9-21.

The Gospel.

Jesus, walking by the sea, &c. Matth. iv. 18-23.

¶ *Saint Thomas the Apostle.*

The Collect.

Almighty and everliving God, which for the more confirmation of the Faith didst suffer thy holy Apostle Saint Thomas to be doubtful in thy Son's resurrection: Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour, &c.

The Epistle.

Now ye are no more strangers, &c. Ephes. ii. 19-24.

The Gospel.

Thomas, one of the twelve, &c. John xx. 24-31.

The Conversion of S. Paul.

The Collect.

God, which hast taught all the world through the preaching of thy blessed Apostle Saint Paul: Grant, we beseech thee, that we which have his

wonderful conversion in remembrance, may follow and fulfil thy holy doctrine that he taught, through Jesus Christ our Lord. *Amen.*

The Epistle.

And Saul, yet breathing out threatenings, &c. Acts ix. 1-23.

The Gospel.

Peter answered, and said unto Jesus, &c. Matth. xix. 27-30.

¶ *The Purification of Saint Mary the Virgin.*

The Collect.

ALMIGHTY and everlasting God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in the substance of our flesh; so grant that we may be presented unto thee, with pure and clear minds, by Jesus Christ our Lord. *Amen.*

The Epistle.

The same that is appointed for the Sunday.

The Gospel.

And when the days of her purification, &c. Luke ii. 22-41.

¶ *Saint Matthias's Day.*

The Collect.

ALMIGHTY God, which in the place of the traitor Judas, didst choose thy faithful servant Saint Matthias to be of the number of the twelve Apostles: Grant that thy Church, being alway preserved

from false apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. *Amen.*

The Epistle.

And in those days Peter, &c. Acts i. 15-26.

The Gospel.

At that time Jesus answered and said, &c. Matth. xi. 25-30.

¶ *Annunciation of the Blessed Virgin Mary.*

The Collect.

We beseech thee, Lord, pour thy grace into our hearts; that, as we have known Christ thy Son's incarnation by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection, through the same Christ our Lord. *Amen.*

The Epistle.

Moreover, the Lord spake again unto Ahaz, &c. Isa. vii. 10-16.

The Gospel.

And in the sixth month, &c. Luke i. 26-39.

¶ *Saint Mark's Day.*

The Collect.

Almighty God, which hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark: Give us grace that we be not like children, carried away with every blast of vain

doctrine, but that we may be firmly established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle.

Unto every one of us is given grace, &c. Ephes. iv. 7-17.

The Gospel.

I am the true vine, &c. John xv. 1-12.

¶ *Saint Philip and James Day.*

The Collect.

ALMIGHTY God, whom truly to know is everlasting life: Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life, as thou hast taught S. Philip, and other the Apostles, through Jesus Christ our Lord. *Amen.*

The Epistle.

James, a servant of God, &c. James i. 1-13.

The Gospel.

And Jesus said unto his disciples, Let not your heart, &c. John xiv. 1-15.

¶ *Saint Barnabe, Apostle.*

The Collect.

LORD Almighty, which hast endued thy holy Apostle Saint Barnabas with singular gifts of the Holy Ghost: Let us not be destitute of thy manifold

gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. *Amen.*

The Epistle.

Then tidings of these things, &c. Acts xi. 22-30.

The Gospel.

This is my commandment, &c. John xv. 12-17.

¶ *Saint John Baptist.*

The Collect.

ALMIGHTY God, by whose providence thy servant Saint John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of penance: Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord. *Amen.*

The Epistle.

Comfort ye, comfort ye, &c. Isa. xl. 1-12.

The Gospel.

Now Elizabeth's full time, &c. Luke i. 57-80.

¶ *Saint Peter's Day.*

The Collect.

ALMIGHTY God, which by thy Son Jesus Christ hast given to thy Apostle Saint Peter many excel-

lent gifts, and commandedst him earnestly to feed thy flock: Make, we beseech thee, all Bishops, Presbyters, and Ministers diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

The Epistle.

Now about that time Herod, &c. Acts xii. 1-12.

The Gospel.

When Jesus came into the coasts of Cæsarea, &c. Matth. xvi. 13-20.

¶ *S. James the Apostle.*

The Collect.

GRANT, O merciful God, that as thine holy Apostle S. James, leaving his father, and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; So we, forsaking all worldly and carnal affections, may be evermore ready to follow thy commandments, through Jesus Christ our Lord. (*Amen.*)

The Epistle.

In those days came Prophets, &c. Acts xi. 27 *to* xii. 3.

The Gospel.

Then came to him the mother of Zebedee's children, &c. Matth. xx. 20-29.

S. Bartholomew the Apostle.

The Collect.

O ALMIGHTY and everlasting God, which hast given grace to thine Apostle Saint Bartholomew, truly to believe and to preach thy word: Grant, we beseech thee, unto thy Church, both to love that he believed, and to preach that he taught, through Christ our Lord. *Amen.*

The Epistle.

By the hands of the Apostles, &c. Acts v. 12-17.

The Gospel.

And there was a strife among them, &c. Luke xxii. 24-31.

¶ *Saint Matthew the Apostle.*

The Collect.

ALMIGHTY God, which by thy blessed Son didst call S. Matthew from the receipt of custom, to be an Apostle and Evangelist: Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow thy said Son Jesus Christ; who liveth and reigneth, &c. (*Amen.*)

The Epistle.

Seeing we have this ministry, &c. 2 Cor. iv. 1-7.

The Gospel.

And as Jesus passed forth from thence, he saw, &c. Matth. ix. 9-14.

¶ *Saint Michael and all Angels.*

The Collect.

EVERLASTING God, which hast ordained and constituted the services of all Angels and men in a wonderful order: Mercifully grant, that they which alway do thee service in heaven, may by thy appointment, succour and defend us in earth, through Jesus Christ our Lord. *Amen.*

The Epistle.

There was war in heaven, &c. Rev. xii. 7-13.

The Gospel.

At the same time came the disciples unto Jesus, &c. Matth. xviii. 1-11.

¶ *Saint Luke the Evangelist.*

The Collect.

ALMIGHTY God, which calledst Saint Luke the physician, whose praise is in the Gospel, to be a physician of the soul: Grant, we beseech thee, that by the wholesome medicines of his doctrine all the diseases of our souls may be healed, through thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

Watch thou in all things, &c. 2 Tim. iv. 5-16.

The Gospel.

The Lord appointed other seventy also, &c. Luke x. 1-7.

¶ *Simon and Jude, Apostles.*

The Collect.

ALMIGHTY God, which hast builded thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple, acceptable unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle.

Jude, the servant of Jesus Christ, &c. Jude 1-9.

The Gospel.

These things I command you, &c. John xv. 17-27.

¶ *All Saints' Day.*

The Collect.

ALMIGHTY God, which hast knit together thy elect in one communion and fellowship, in the mystical body of thy Son Jesus Christ our Lord: Grant us grace so to follow thy holy Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

The Epistle.

Behold I, John, saw another angel, &c. Rev. vii. 2-13.

The Gospel.

Jesus, seeing the multitudes, went up into a mountain, &c. Matth. v. 1-13.

The Order of the Administration of the

LORD'S SUPPER, OR HOLY COMMUNION.

So many as intend to be partakers of the holy Communion, shall signify their names to the Presbyter or Curate over night, or else in the morning afore the beginning of Morning Prayer, or immediately after.

And if any of those be an open and notorious evil-liver, so that the Church by him is offended, or have done any wrong to his neighbours by word or deed: the Presbyter or Curate having knowledge thereof, shall call him, and advertise him, in any wise not to presume to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former naughty life, that the Church may thereby be satisfied, which afore was offended; and that he have recompensed the parties whom he hath done wrong unto, or at the least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the Presbyter or Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended, and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Presbyter or Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The holy Table, having at the Communion time a carpet, and a fair white linen cloth upon it, with other decent furniture, meet for the high mysteries there to be celebrated, shall stand at the uppermost part of the Chancel or Church, where the Presbyter, standing at the north side or end thereof, shall say the Lord's Prayer, with this Collect following for due preparation.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

¶ Then shall the Presbyter, turning to the People, rehearse distinctly all the TEN COMMANDMENTS: the People all the while kneeling, and asking God's mercy for the transgression of every duty therein, either according to the letter, or to the mystical importance of the said Commandment.

GOD spake these words and said, I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Thou shalt not make unto thee any graven image, or any likeness *of any thing*, that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Thou shalt not take the Name of the

Lord thy God in vain: for the Lord will not hold *him* guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Thou shalt not kill.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife,

nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ Then shall follow one of these two Collects for the King, and the Collect of the day; the Presbyter standing up, and saying,

¶ Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite, have mercy upon thy holy Catholic Church: and in this particular Church in which we live so rule the heart of thy chosen servant *Charles*, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God world without end. *Amen.*

ALMIGHTY and everlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *Charles* thy servant, our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ Immediately after the Collects, the Presbyter shall read the Epistle, saying thus: *The Epistle written in the chapter of at the verse.* And when he hath done, he shall say: *Here endeth the Epistle.* And the Epistle ended, the Gospel shall be read, the Presbyter saying: *The holy Gospel is written in the chapter of at the verse.* And then the People, all standing up, shall say: *Glory be to thee, O Lord.* At the end of the Gospel, the Presbyter shall say: *So endeth the holy Gospel.* And the People shall answer: *Thanks be to thee, O Lord.* And the Epistle and Gospel being ended, shall be said or sung this Creed, all still reverently standing up.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible. And in one Lord Jesus Christ, The only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered, and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory, to judge both the quick and the dead: Whose kingdom shall have no end. And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the resurrection of the dead, And the life of the world to come. *Amen.*

¶ After the Creed, if there be no Sermon, shall follow one of the Homilies which shall hereafter be set forth by common authority.

After such Sermon, Homily, or Exhortation, the Presbyter or Curate shall declare unto the People whether there be any Holy-days, or Fasting-days the week following, and earnestly exhort them to remember the poor, saying (for the Offertory) one or moe of these Sentences following, as he thinketh most convenient by his discretion, according to the length or shortness of the time that the people are offering.

AND in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord: and Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain and to his offering he had not respect. Gen. iv. 3, 4, 5.

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering. Exod. xxv. 2.

Ye shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord your God which he hath given you. Deut. xvi. 16.

David blessed the Lord before all the congregation: and said, Blessed *be* thou, O Lord God, for ever and ever. Thine, O Lord, *is* the greatness, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth, *is thine:* thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour *come* of thee, and of thine own do we give unto thee. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all

these things. And now have I seen with joy thy people which are present here, to offer willingly unto thee. 1 Chron. xxix. 10, &c.

Give unto the Lord the glory due unto his Name: bring an offering, and come into his courts. Psal. xcvi. 8.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal. Matth. vi. 19, 20.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven. Matth. vii. 12.

Jesus sat over against the treasury, and beheld how the people cast money into it: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance: but she of her want did cast in all that she had, *even* all her living. Mark xii. 41 to 44.

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 Cor. ix. 7.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 Cor. ix. 11.

Do ye not know that they which minister about holy things, live of the things of the temple? and

they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel. 1 Cor. ix. 13, 14.

He which soweth sparingly, shall reap sparingly; and he which soweth bountifully, shall reap bountifully. Every man, according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Gal. vi. 6, 7.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi. 17, 18, 19.

God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his Name, in that ye have ministered to the saints, and do minister. Heb. vi. 10.

To do good, and to communicate forget not: for with such sacrifices God is well pleased. Heb. xiii. 16.

¶ While the Presbyter distinctly pronounceth some or all of these sentences for the Offertory, the Deacon, or (if no such be present) one of the Church-wardens shall receive the devotions of the People there present in a bason provided for that purpose. And when all have offered, he shall reverently

bring the said bason with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the holy Table. And the Presbyter shall then offer up and place the bread and wine prepared for the Sacrament upon the Lord's Table, that it may be ready for that service. And then he shall say,

¶ Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully (*to accept our alms, and*) to receive these our prayers, which we offer unto thy Divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord. And grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors, and specially thy servant *Charles* our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue. Give grace, O heavenly Father, to all Bishops, Presbyters, and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy sacraments: and to all thy people give thy heavenly grace, that with meek heart, and due reverence, they may hear and receive

If there be no alms given to the poor, then shall the words (*of accepting our alms*) be left out unsaid.

thy holy word, truly serving thee in holiness and righteousness all the days of their life. [And we commend especially unto thy merciful goodness, the congregation which is here assembled in thy Name, to celebrate the commemoration of the most precious death and sacrifice of thy Son and our Saviour Jesus Christ.] And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all those thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee, that we may have grace to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments; that at the day of the general resurrection, we, and all they which are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

When there is no Communion, these words thus inclosed [ ] are to be left out.

¶ Then shall follow this Exhortation at certain times when the Presbyter or Curate shall see the People negligent to come to the Holy Communion.

We be come together at this time, dearly beloved brethren, to feed at the Lord's Supper; unto the which in God's behalf I bid you all that be here

present, and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden of God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they which be called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise letted with worldly business: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, be you not ashamed to say, You will not come? When you should return to God, will you excuse yourself, and say that you be not ready? Consider earnestly with yourselves, how little such feigned excuses shall avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of that heavenly feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to offer up himself by death upon the cross for our salvation: even so it is our duty to

celebrate and receive the holy Communion together in the remembrance of his death and sacrifice, as he himself commanded. Now, if you will in no wise thus do, consider with yourselves how great injury you do unto God, and how sore punishment hangeth over your heads for the same. And whereas you offend God so grievously in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindness you will not add any more: which thing ye shall do, if ye stand by as gazers and lookers on them that do communicate, and be not partakers of the same yourselves. For what thing can this be accounted else, than a further contempt and unkindness unto God? Truly, it is a great unthankfulness to say Nay when ye be called: but the fault is much greater when men stand by, and yet will not receive this holy Sacrament which is offered unto them. I pray you, what can this be else, but even to have the mysteries of Christ in derision? It is said unto all, Take ye, and eat; Take and drink ye all of this; Do this in remembrance of me. With what face then, or with what countenance, shall ye hear these words? What will this be else, but a neglecting, a despising, and mocking of the testament of Christ? Wherefore rather than ye should so do, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with yourselves, from whom ye depart. Ye depart from the Lord's table, ye depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, ye shall, by God's grace, return to a better mind: for the obtaining whereof, we shall make our humble petitions, while we shall receive the holy Communion.

¶ And sometime shall this be said also, at the discretion of the Presbyter or Curate.

DEARLY beloved, forasmuch as our duty is to render to Almighty God our heavenly Father most hearty thanks, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance, as it is declared unto us, as well by God's word, as by the holy Sacrament of his blessed Body and Blood: the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: my duty is to exhort you to consider the dignity of the holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, as you should come holy and clean to a most godly and heavenly feast, so that in no wise you come but in the marriage-garment required of God in holy Scripture, and so come and be received as worthy partakers of such a heavenly Table. The way and means thereto is, first to examine your lives and conversation by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there bewail your own sinful lives, and confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such, as be not only against God, but also against your neighbours: then ye shall reconcile yourselves unto them, ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that have offended you, as you would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing

else but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience: therefore if there be any of you, which by the means aforesaid cannot quiet his own conscience, but requireth further comfort or counsel, then let him come to me, or some other discreet and learned Presbyter or Minister of God's word, and open his grief; that he may receive such ghostly counsel, advice, and comfort, as his conscience may be relieved, and that by the ministry of God's word he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Then shall the Presbyter say this Exhortation.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider what S. Paul writeth to the Corinthians: how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament: (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we be one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily: for then we be guilty of the body and blood of Christ our Saviour: we eat and drink our own damnation, not considering the Lord's body: we kindle God's wrath against us: we provoke him to plague us with divers diseases, and sundry kinds of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envy,

or in any other grievous crime, bewail your sins, and come not to this holy table: lest, after the taking of that holy sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul. Judge therefore yourselves, brethren, that ye be not judged of the Lord. Repent you truly for your sins past: have a lively and stedfast faith in Christ our Saviour. Amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man: who did humble himself even to the death upon the cross for us miserable sinners, which lay in darkness and shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ Then shall the Presbyter say to them that come to receive the holy Communion, this invitation.

You that do truly and earnestly repent you of your

sins, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near, and take this holy Sacrament to your comfort, make your humble confession to Almighty God before this congregation here gathered together in his holy Name, meekly kneeling upon your knees.

¶ Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by the Presbyter himself, or the Deacon; both he and all the people kneeling humbly upon their knees.

ALMIGHTY God, Father of our Lord Jesus Christ, maker of all things, judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings: the remembrance of them is grievous unto us, the burthen of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Presbyter, or the Bishop (being present,) stand up, and, turning himself to the people, pronounce the Absolution, as followeth.

ALMIGHTY God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him: Have mercy upon you, pardon and

deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Presbyter also say,

¶ Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

Come unto me all ye that labour, and are heavy-laden, and I will give you rest. Matth. xi. 28.

So God loved the world, that he gave his only-begotten Son: that whosoever believeth in him, should not perish, but have everlasting life. John iii. 16.

¶ Hear also what S. Paul saith:

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

¶ Hear also what S. John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. 1 John ii. 1, 2.

¶ After which the Presbyter shall proceed, saying,

Lift up your hearts.

Answer. We lift them up unto the Lord.

Presbyter. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Presbyter. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, Almighty, everlasting God.

¶ Here shall follow the proper Preface, according to the time, if there be any especially appointed: or else immediately shall follow,

Therefore with Angels and Archangels, &c.

¶ Proper Prefaces.

¶ Upon Christmas-Day, and seven days after.

Because thou didst give Jesus Christ, thine only Son, to be born as on this day for us : who by the operation of the Holy Ghost was made very man of the substance of the blessed virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ Upon Easter-Day, and seven days after.

But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord : for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world ; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

¶ Upon the Ascension-Day, and seven days after.

Through thy most dearly-beloved Son Jesus Christ our Lord, who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us, that where he is, thither might we also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ Upon Whitsunday, and six days after.

Through Jesus Christ our Lord : according to whose most true promise the Holy Ghost came down this day from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness

with fervent zeal constantly to preach the Gospel unto all nations: whereby we are brought out of darkness and error into the clear light, and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ Upon the Feast of Trinity only.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks to thee, O Lord Almighty, and everlasting God. Which art one God, one Lord, not one only Person, but three Persons in one substance: for that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ After which Prefaces shall follow immediately this Doxology.

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts. Heaven and earth are full of thy glory. Glory be to thee, O Lord most high.

¶ Then the Presbyter, standing up, shall say the Prayer of Consecration, as followeth. But then, during the time of Consecration, he shall stand at such a part of the holy Table, where he may with the more ease and decency use both his hands.

ALMIGHTY God, our heavenly Father, which of thy tender mercy didst give thy only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in his holy gospel com-

mand us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: Hear us, O merciful Father, we most humbly beseech thee, and of thy Almighty goodness vouchsafe so to bless and sanctify with thy word and Holy Spirit these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son; so that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of the same his most precious body and blood: Who, in the night that he was betrayed, *took bread*, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my body, which is given for you; do this in remembrance of me. Likewise, after supper, he *took the cup*, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my blood of the new testament, which is shed for you, and for many, for the remission of sins: do this, as oft as ye shall drink it, in remembrance of me.

At these words [*took bread*] the Presbyter that officiates is to take the paten in his hand.

At these words [*took the cup*] he is to take the chalice in his hand, and lay his hand upon so much, be it in chalice or flagons, as he intends to consecrate.

¶ Immediately after shall be said this Memorial or Prayer of Oblation, as followeth.

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly-beloved Son, our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy Divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make; having in remembrance his blessed passion, mighty resurrection, and glorious ascension; rendering unto thee most hearty thanks

for the innumerable benefits procured unto us by the same. And we entirely desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we (and all thy whole Church) may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that whosoever shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice: yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ Then shall the Presbyter say:

As our Saviour Christ hath commanded and taught us, we are bold to say,

OUR Father, which art in heaven, &c. Amen.

¶ Then shall the Presbyter kneeling down at God's board, say in the name of all them that shall communicate, this Collect of humble access to the holy Communion, as followeth.

WE do not presume to come to this thy table (O merciful Lord) trusting in our own righteousness, but in thy manifold and great mercies. We be not

worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ Then shall the Bishop, if he be present, or else the Presbyter that celebrateth, first receive the Communion in both kinds himself, and next deliver it to other Bishops, Presbyters, and Deacons, (if any be there present,) that they may help him that celebrateth; and after to the people in due order, all humbly kneeling. And when he receiveth himself, or delivereth the bread to others, he shall say this benediction:

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

Here the party receiving shall say, *Amen.*

¶ And the Presbyter or Minister that receiveth the cup himself, or delivereth it to others, shall say this benediction.

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

Here the party receiving shall say, *Amen.*

¶ When all have communicated, he that celebrates shall go to the Lord's table, and cover with a fair linen cloth, or corporal, that which remaineth of the consecrated elements, and then say this Collect of thanksgiving, as followeth.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, which have duly received these holy mysteries, with the spiritual food of the most precious body and

blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we be very members incorporate in thy mystical body, which is the blessed company of all faithful people, and be also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son: we now most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ Then shall be said or sung, *Gloria in excelsis*, in English as followeth.

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son Jesu Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us: for thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ Then the Presbyter (or Bishop, if he be present) shall let them depart with this Blessing.

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and

love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ After the Divine Service ended, that which was offered shall be divided in the presence of the Presbyter, and the Churchwardens: whereof one half shall be to the use of the Presbyter to provide him books of holy divinity; the other half shall be faithfully kept and employed on some pious or charitable use, for the decent furnishing of that church, or the public relief of their poor, at the discretion of the Presbyter and Churchwardens.

¶ COLLECTS to be said after the offertory, when there is no Communion; every such day one or more. And the same may be said also as often as occasion shall serve, after the Collects either of Morning and Evening Prayer, Communion, or Litany, by the discretion of the Presbyter or Minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears may through thy grace be so grafted

inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, which knowest our necessities before we ask, and our ignorance in asking: We beseech thee to have compassion upon our infirmities, and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, which hast promised to hear the petitions of them that ask in thy Son's Name: We beseech thee mercifully to incline thine ears to us, that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

¶ Upon the Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the Homily, concluding with the general Prayer, (*For the whole estate of Christ's Church militant here in earth,*) and one or more of these Collects before rehearsed, as occasion shall serve.

¶ And there shall be no public celebration of the Lord's Supper,

except there be a sufficient number to communicate with the Presbyter, according to his discretion.

¶ And if there be not above twenty persons in the parish, of discretion to receive the Communion; yet there shall be no Communion, except four or three at the least communicate with the Presbyter.

¶ And in Cathedral and Collegiate Churches, where be many Presbyters and Deacons, they shall all receive the Communion with the Presbyter that celebrates, every Sunday at the least, except they have a reasonable cause to the contrary.

¶ And to take away the superstition, which any person hath or might have in the Bread and Wine, (though it be lawful to have Wafer Bread) it shall suffice that the Bread be such as is usual: yet the best and purest Wheat Bread that conveniently may be gotten. And if any of the Bread and Wine remain, which is consecrated, it shall be reverently eaten and drunk by such of the communicants only, as the Presbyter which celebrates shall take unto him; but it shall not be carried out of the church. And to the end there may be little left, he that officiates is required to consecrate with the least, and then if there be want, the words of consecration may be repeated again, over more, either Bread or Wine: the Presbyter beginning at these words in the Prayer of Consecration, (*Our Saviour, in the night that he was betrayed, took,* &c.)

¶ The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens, at the charges of the parish.

¶ And note, that every Parishioner shall communicate at the least three times in the year, of which Pasch or Easter shall be one; and shall also receive the Sacraments and observe other rites according to the order in this book appointed.

Note H.

¶ THE MINISTRATION OF BAPTISM,

To be used in the Church.

It appeareth by ancient writers, that the Sacrament of Baptism in the old time was not commonly ministered, but at two times in the year: at Easter and Whitsuntide. At which times it was

openly ministered in the presence of all the congregation. Which custom now being grown out of use, (although it cannot, for many considerations, be well restored again,) it is thought good to follow the same, as near as conveniently may be. Wherefore the people are to be admonished that it is most convenient that Baptism should not be ministered but upon Sundays, and other Holy-days, when the most number of people may come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized, into the number of Christ's Church, as also because in the Baptism of Infants every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the English tongue. Nevertheless, (if necessity so require,) Children may at all times be baptized at home.

When there are Children to be baptized upon the Sunday or Holy-day, the Parents shall give knowledge over night, or in the morning, afore the beginning of Morning Prayer, to the Presbyter or Curate. And then the Godfathers, Godmothers, and people, with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Presbyter or Curate by his discretion shall appoint. And then standing there, the Presbyter shall ask *whether the Children be baptized or no.* If they answer, *No:* then shall the Presbyter say thus:

DEARLY beloved, forasmuch as all men be conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to these children that thing which by nature they cannot have; that they may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

¶ Then shall the Presbyter say,

Let us pray.

ALMIGHTY and everlasting God, which of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the baptism of thy well-beloved Son Jesus Christ, didst sanctify the flood Jordan, and all other waters, to the mystical washing away of sin: [Sanctify this fountain of baptism, thou which art the Sanctifier of all things.*] And further we beseech thee for thine infinite mercies, that thou wilt mercifully look upon these children, sanctify them and wash them with the Holy Ghost, that they, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

* The water in the font shall be changed twice in the month at least: and before any child be baptized in the water so changed, the Presbyter or Minister shall say at the font the words thus inclosed [ ].

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead: We call upon thee for these Infants, that they, coming to thy holy Baptism, may receive remission of their sins by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and you shall have; seek, and you shall find; knock, and it shall

be opened unto you. So give now unto us that ask: let us that seek, find: open the gate unto us that knock: that these Infants may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ Then shall the Presbyter say,

¶ Hear the words of the Gospel written by S. Mark in the tenth Chapter. (*ver.* 13.)

At a certain time they brought young children to Christ, that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ After the Gospel is read, the Presbyter or Minister shall make this brief exhortation upon the words of the Gospel.

Friends, you hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him: how he blamed those that would have kept them from him: how he exhorted all men to follow their innocency. You perceive how by his outward gesture and deed, he declared his good will toward them. For he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but stedfastly believe, that he will likewise favourably receive these present Infants; that he will embrace them with the arms of his mercy, that he will give

unto them the blessing of eternal life, and make them partakers of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father towards these Infants, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing these children to his holy Baptism: let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge, and confirm this faith in us evermore: give thy Holy Spirit to these Infants, that they may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ; who liveth and reigneth, with thee and the Holy Spirit, now and for ever. *Amen.*

¶ Then the Presbyter shall speak unto the Godfathers and Godmothers on this wise.

WELL-BELOVED Friends, ye have brought these Children here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive them, to lay his hands upon them, to bless them, to release them of their sins, to give them the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for; which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, these Infants must also faithfully for their part promise by you that be their sureties, that they will forsake the devil, and all his works, and constantly believe God's holy word, and obediently keep his commandments.

¶ Then shall the Presbyter demand of the Godfathers and Godmothers these questions following.

DOST thou forsake the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I forsake them all.

Presbyter. Dost thou believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ, his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence he shall come again at the end of the world to judge the quick and the dead? And dost thou believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

Answer. All this I stedfastly believe.

Presbyter. Wilt thou be baptized in this faith?

Answer. That is my desire.

¶ Then shall the Presbyter say,

O MERCIFUL God, grant that the old Adam in these Children may be so buried, that the new man may be raised up in them. *Amen.*

Grant that all carnal affections may die in them, and that all things belonging to the Spirit, may live and grow in them. *Amen.*

Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the Name of the Father, the Son, and of the Holy Ghost: Regard, we beseech thee, the supplications of thy Church, and grant that all thy servants which shall be baptized in this water (which we here bless and dedicate in thy Name to this spiritual washing) may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ Then the Presbyter shall take the child in his hands, and ask the name: and naming the child, shall dip it in the water, so it be discreetly and warily done, saying,

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ And if the child be weak, it shall suffice to pour water upon it, saying the foresaid words.

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then the Presbyter shall make a Cross upon the child's forehead, saying,

We receive this Child into the Church of Christ, and do sign him with the sign of the Cross, in token

that hereafter he shall not be ashamed to confess the faith of Christ crucified, and stoutly to resist sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end. *Amen.*

¶ Then shall the Presbyter say,

SEEING now, dearly beloved brethren, that these Children be regenerate, and grafted into the body of Christ's Church, let us give thanks unto God for these benefits, and with one accord make our prayers unto Almighty God, that they may lead the rest of their life according to this beginning.

¶ Then shall be said,

OUR Father which art in heaven, &c.

¶ Then shall the Presbyter say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin, that as he is made partaker of the death of thy Son, so he may be partaker of his resurrection: so that finally, with the residue of thy holy Church, he may be inheritor of thine everlasting kingdom, through Christ our Lord. *Amen.*

¶ At the last end, the Presbyter, calling the Godfathers and Godmothers together, shall say this Exhortation following.

FORASMUCH as these Children have promised by you to forsake the devil and all his works, to believe in

God, and to serve him: you must remember that it is your parts and duties to see that these Infants be taught, so soon as they shall be able to learn, what a solemn vow, promise, and profession they have made by you. And that they may know these things the better, ye shall call upon them to hear sermons: and chiefly you shall provide that they may learn the Creed, the Lord's Prayer, and the Ten Commandments in the English tongue, and all other things which a Christian man ought to know and believe to his soul's health: and that these Children may be virtuously brought up, to lead a godly and a Christian life; remembering always that Baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him, that as he died and rose again for us, so should we which are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ The Presbyter or Minister shall command, that the Children be brought to the Bishop, to be confirmed of him, so soon as they can say in their vulgar tongue, the Articles of the Faith, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Catechism which is set forth in this book for that purpose, according as it is there expressed.

PRIVATE BAPTISM

Of them that are to be baptized in private houses, in time of necessity, by the Presbyter or Minister of the Parish, or any other lawful Presbyter or Minister that can be procured.

The Pastors and Curates shall often admonish the people, that they defer not the Baptism of Infants any longer than the Sunday, or other Holy-day, next after the Child be born, unless

upon a great and reasonable cause declared to the Curate, and by him approved.

And also they shall warn them, that without great cause and necessity they procure not their Children to be baptized at home in their houses. And when great need shall compel them so to do, then Baptism shall be administered on this fashion.

First, let the lawful Presbyter or Minister, and them that be present, call upon God for his grace, and say the Lord's Prayer, if time will suffer. And then, the Child being named by some one that is present, the said lawful Presbyter or Minister shall dip it in water, or pour water upon it, saying these words:

N. I BAPTIZE thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. But yet, nevertheless, if the Child which is after this sort baptized, do afterward live, it is expedient that it be brought into the church; to the intent that if the Presbyter or Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true form of Baptism by him privately before used; or if the Child were baptized by any other lawful Presbyter or Minister, that then the Presbyter of the Parish, where the Child was born or christened, shall examine and try whether the Child be lawfully baptized or no: in which case, if those that bring any child to the church, do answer that the same child is already baptized, then shall the Presbyter or Minister examine them further, saying,

BY whom was the Child baptized?

Who was present when the Child was baptized?

And because some things essential to this Sacrament may happen to be omitted through fear or haste in such times of extremity, therefore I demand further of you,

With what matter was the Child baptized?

With what words was the Child baptized?

Whether think you the Child to be lawfully and perfectly baptized?

¶ And if the Presbyter or Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the flock of the true Christian people, saying thus,

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child: which, being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism received into the number of the children of God, and heirs of everlasting life. For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

Mark x. 13.

AT a certain time they brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ After the Gospel is read, the Presbyter or Minister shall make this Exhortation upon the words of the Gospel.

FRIENDS, you hear in this Gospel the words of our Saviour Christ: that he commanded the children to

be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed, he declared his good will toward them: for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but stedfastly believe, that he hath likewise favourably received this present Infant: that he hath embraced him with the arms of his mercy; that he hath given unto him the blessing of eternal life, and made him partaker of his everlasting kingdom. Wherefore we, being thus persuaded of the good-will of our heavenly Father, declared by his Son Jesus Christ, toward this Infant, let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught; and in declaration of our faith, let us recite the Articles contained in our Creed.

¶ Here the Presbyter or Minister, with the Godfathers and Godmothers, shall say,

¶ Our Father which art in heaven, &c. Amen.

¶ Then shall the Presbyter demand the name of the Child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,

DOST thou, in the name of this Child, forsake the devil and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I forsake them all.

Presbyter. Dost thou, in the name of this Child, profess this faith, to believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ, his only-begotten Son our Lord? And

that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence he shall come again at the end of the world to judge the quick and the dead? And do you, in his name, believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the remission of sins, the resurrection of the body, and everlasting life after death?

Answer. All this I stedfastly believe.

¶ Let us pray.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this Infant, that he, being born again, and being made heir of everlasting salvation through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same Holy Spirit everlastingly. *Amen.*

¶ Then shall the Presbyter or Minister make this Exhortation to the Godfathers and Godmothers.

FORASMUCH as this Child hath promised by you to forsake the devil and all his works, to believe in God and to serve him; you must remember that it is your part and duty to see that this Infant be taught, so soon as he shall be able to learn, what a

solemn vow, promise, and profession he hath made by you. And that he may know these things the better, ye shall call upon him to hear sermons; and chiefly ye shall provide that he may learn the Creed, the Lord's Prayer, and the Ten Commandments in the English tongue, and all other things which a Christian man ought to know and believe to his soul's health: and that this Child may be virtuously brought up, to lead a godly and a Christian life; remembering alway that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him: that as he died and rose again for us, so should we, which are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

(*And so forth, as in Public Baptism.*)

¶ But if they which bring the Infants to the Church, do make such uncertain answers to the Presbyter's questions, as that it cannot appear that the Child was baptized with water, in the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism;) then let the Presbyter baptize it in form above written concerning Public Baptism, saving that, at the dipping of the Child in the Font, he shall use this form of words:

If thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ THE ORDER OF CONFIRMATION,

Or Laying on of Hands upon Children Baptized, and able to render an account of their Faith, according to the Catechism following :

To the end that Confirmation may be ministered to the more edifying of such as shall receive it, (according to Saint Paul's doctrine, who teacheth that all things should be done in the Church to the edification of the same,) it is thought good, that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the Faith, the Lord's Prayer, and the Ten Commandments ; and can also answer to such questions of this short Catechism as the Bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most convenient to be observed for divers considerations.

First, because that when Children come to the years of discretion, and have learned what their Godfathers and Godmothers promised for them in Baptism, they may then themselves, with their own mouth, and with their own consent, openly before the Church, ratify and confirm the same ; and also promise that, by the grace of God, they will evermore endeavour themselves faithfully to observe and keep such things as they by their own mouth and confession have assented unto.

Secondly, forasmuch as Confirmation is ministered to them that be baptized, that by Imposition of hands and prayer, they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil ; it is most meet to be ministered when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sundry kinds of sin.

Thirdly, for that it is agreeable with the usage of the Church in times past : whereby it was ordained that Confirmation should be ministered to them that were of perfect age ; that they, being instructed in Christ's religion, should openly profess their own faith, and promise to be obedient unto the will of God.

And that no man shall think that any detriment shall come to

Children by deferring of their Confirmation, he shall know for truth that it is certain, by God's Word, that children, being baptized, have all things necessary for their salvation, and be undoubtedly saved.

¶ A CATECHISM:

That is to say, an Instruction to be learned of every Child before he be brought to be confirmed by the Bishop; and to be used throughout the whole Church of Scotland.

Quest. WHAT is your name?

Answ. N. or M.

Quest. Who gave you this name?

Answ. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Quest. What did your Godfathers and Godmothers then for you?

Answ. They did promise and vow three things in my name: First, that I should forsake the devil and all his works, the pomps and vanities of the wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe and to do as they have promised for thee?

Answ. Yes, verily: and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same unto my life's end.

Quest. Rehearse the Articles of thy belief.

Answ. I BELIEVE in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: he descended into hell. The third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy belief?

Answ. First, I learn to believe in God the Father, who hath made me and all the world:

Secondly, in God the Son, who hath redeemed me and all mankind:

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?

Answ. Ten.

Quest. Which be they?

Answ. THE same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make unto thee any graven image, or any likeness *of any thing*, that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth. Thou shalt

not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold *him* guiltless, that taketh his Name in vain.

IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day *is* the Sabbath of the Lord thy God. *In it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

V. Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

Quest. What dost thou chiefly learn by these commandments?

Answ. I learn two things: my duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards God?

Answ. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his word, and to serve him truly all the days of my life.

Quest. What is thy duty towards thy neighbour?

Answ. My duty towards my neighbour, is to love him as myself, and to do to all men as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the King and his ministers. To submit myself to all my governors, teachers, spiritual pastors, and masters. To order myself lowly and reverently to all my betters. To hurt nobody by word nor deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto the which it shall please God to call me.

Quest. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's Prayer.

Answ. OUR Father, &c. Amen.

Quest. What desirest thou of God in this prayer?

Answ. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may

worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies: and that he will be merciful unto us, and forgive us our sins: and that it will please him to save and defend us in all dangers, ghostly and bodily: and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say *Amen*, So be it.

Quest. How many Sacraments hath Christ ordained in his Church?

Answ. Two only, as generally necessary to salvation: that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word, *Sacrament?*

Answ. I mean an outward and visible sign, of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts be there in a Sacrament?

Answ. Two: the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign, or form, in Baptism?

Answ. Water: wherein the person baptized is dipped, or sprinkled with it, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Quest. What is the inward and spiritual grace?

Answ. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Answ. Repentance, whereby they forsake sin: and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.

Quest. Why then are infants baptized, when, by reason of their tender age, they cannot perform them?

Answ. Yes: they do perform them by their sureties, who promise and vow them both, in their names: which, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper ordained?

Answ. For the continual remembrance of the Sacrifice of the death of Christ, and the benefits which we receive thereby.

Quest. What is the outward part, or sign of the Lord's Supper?

Answ. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Answ. The Body and Blood of Christ, which are verily and indeed taken and received of the faithful in the Lord's Supper.

Quest. What are the benefits, whereof we are partakers thereby?

Answ. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of them which come to the Lord's Supper?

Answ. To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life: have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ So soon as the children can say in their mother tongue the Articles of the Faith, the Lord's Prayer, the Ten Commandments, and also can answer to such questions of this short Catechism, as the Bishop (or such as he shall appoint) shall by his discretion appose them in; then shall they be brought to the Bishop by one that shall be his Godfather or Godmother, that every child may have a witness of his Confirmation. And the Bishop shall confirm them on this wise.

CONFIRMATION, OR LAYING ON OF HANDS.

¶ The Bishop shall say,

OUR help is in the Name of the Lord:
Answer. Which hath made heaven and earth.
Bishop. Blessed be the Name of the Lord:
Answer. Henceforth world without end.
Bishop. Lord, hear our prayers:
Answ. And let our cry come unto thee.

¶ Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins: Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and fulfil them, O Lord, with the spirit of thy holy fear. *Amen.*

¶ Then the Bishop shall lay his hand upon every child severally, saying,

DEFEND, O Lord, this Child with thy heavenly grace, that he may continue thine for ever, and daily

increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. *Amen.*

¶ Then shall the Bishop say,

¶ Let us pray.

ALMIGHTY and everliving God, which makest us both to will, and to do those things that be good and acceptable unto thy Majesty; We make our humble supplications unto thee for these Children, upon whom (after the example of the holy Apostles) we have laid our hands, to certify them (by this sign) of thy favour and gracious goodness toward them. Let thy fatherly hand, we beseech thee, ever be over them: let thy Holy Spirit ever be with them, and so lead them in the knowledge and obedience of thy word, that in the end they may obtain the everlasting life, through our Lord Jesus Christ; who with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

¶ Then the Bishop shall bless the Children, saying thus:

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ The Presbyter or Curate of every Parish, or some other at his appointment, shall diligently upon Sundays and Holy-days, half an hour before Even-song, openly in the church, instruct and examine so many children of his Parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters, and Mistresses, shall cause their children, servants, and prentices, (which have not learned their Catechism,) to come to the church at the time appointed, and obediently to hear, and be ordered by the Presbyter or Curate, until such time as they have learned all that is here appointed for them to learn. And whensoever the

Bishop shall give knowledge for children to be brought before him to any convenient place, for their Confirmation, then shall the Presbyter or Curate of every Parish, either bring or send in writing the names of all those children of his Parish which can say the Articles of the Faith, the Lord's Prayer, and the Ten Commandments; and also how many of them can answer to the other questions contained in this Catechism.

¶ And there shall none be admitted to the holy Communion until such time as he can say the Catechism, and be confirmed.

Note I.

¶ THE FORM OF SOLEMNIZATION OF MATRIMONY.

First, the Banns must be asked three several Sundays or Holydays, in the time of Service, the people being present after the accustomed manner.

And if the persons that should be married dwell in divers Parishes, the Banns must be asked in both Parishes: and the Presbyter or Curate of the one Parish shall not solemnize Matrimony betwixt them, without a certificate of the Banns being thrice asked from the Presbyter or Curate of the other Parish.

At the day appointed for Solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours, and there the Presbyter shall say thus:

DEARLY beloved friends, we are gathered together here in the sight of God, and in the face of his Church, to join together this man and this woman in holy Matrimony: which is an honourable estate, instituted of God in Paradise, in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee; and is commended of Saint Paul to be

honourable among all men: and therefore is not to be enterprised nor taken in hand unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding, but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained. One was the procreation of children, to be brought up in the fear and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body. Thirdly, for the mutual society, help, and comfort that the one ought to have of the other, both in prosperity and adversity: into the which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking to the persons that shall be married, he shall say,

I REQUIRE and charge you (as you will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed,) that if either of you do know any impediment why you may not be lawfully joined together in Matrimony, that ye confess it. For be ye well assured, that so many as be coupled together otherwise than God's word doth allow, are not joined together by God, neither is their Matrimony lawful.

¶ At which day of marriage, if any man do allege and declare any impediment, why they may not be coupled together in Matrimony by God's Law, or the Laws of this Realm, and will be bound, and sufficient sureties with him, to the parties,

or else put in a caution to the full value of such charges as the persons to be married do sustain, to prove his allegation, then the solemnization must be deferred unto such time as the truth be tried. If no impediment be alleged, then shall the Presbyter or Curate say unto the man,

N. WILT thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and forsaking all other, keep thee only unto her, so long as you both shall live?

¶ The man shall answer,

I will.

¶ Then shall the Presbyter say unto the woman,

N. WILT thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou obey him and serve him, love, honour, and keep him in sickness and in health; and forsaking all other, keep thee only unto him, so long as you both shall live?

¶ The woman shall answer,

I will.

¶ Then shall the Presbyter or Minister say,

Who giveth this woman to be married to this man?

¶ And the Presbyter or Minister, receiving the woman at her father's or friend's hands, shall cause the man to take the woman by the right hand, and so either to give their troth to other; the man first saying,

I, N. take thee N. to my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to

love and to cherish, till death do us depart, according to God's holy ordinance: and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman taking again the man by the right hand, shall say,

I, N. take thee N. to my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, cherish, and to obey, till death do us depart, according to God's holy ordinance: and thereto I give thee my troth.

¶ Then shall they again loose their hands, and the man shall give unto the woman a Ring, laying the same upon the book, with the accustomed duty to the Presbyter and Clerk. And the Presbyter taking the Ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man, taught by the Presbyter, shall say:

WITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then the man leaving the Ring upon the fourth finger of the woman's left hand, the Presbyter or Minister shall say,

¶ Let us pray.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge;) and may ever remain in perfect love

and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Presbyter join their right hands together, and say,

THOSE whom God hath joined together, let no man put asunder.

¶ Then shall the Presbyter or Minister speak unto the people.

FORASMUCH as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands, I pronounce that they be man and wife together: In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ And the Presbyter or Minister shall add this Blessing.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that you may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

¶ Then the Presbyter, Minister, or Clerks, going to the Lord's Table, shall say or sing this Psalm following.

Beati omnes. Psal. cxxviii.

BLESSED *is* every one that feareth the Lord: that walketh in his ways.

For thou shalt eat the labour of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee.

Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive-plants, round about thy table.

Behold, that thus shall the man be blessed, that feareth the Lord.

The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem, all the days of thy life.

Yea, thou shalt see thy children's children, *and* peace upon Israel.

Glory be to the Father, &c.

As it was in the beginning, &c. Amen.

Or else this Psalm.

Deus misereatur. Psal. lxvii.

GOD be merciful unto us, and bless us: *and* cause his face to shine upon us. Selah.

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; let all the people praise thee.

O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

Let the people praise thee, O God, let all the people praise thee.

Then shall the earth yield her increase; *and* God, *even* our own God, shall bless us.

God shall bless us, and all the ends of the earth shall fear him.

Glory be to the Father, &c.

As it was in the beginning, &c. Amen.

¶ The Psalm ended, and the man and the woman kneeling afore the Lord's Table, the Presbyter, standing at the Table, and turning his face toward them, shall say,

LORD, have mercy upon us.

Answer. Christ, have mercy upon us.

Presbyter. Lord, have mercy upon us.

¶ Our Father which art in heaven, &c. And lead us not into temptation.

Answer. But deliver us from evil. Amen.

Presbyter. O Lord, save thy servant and thy handmaid:

Answer. Which put their trust in thee.

Presbyter. O Lord, send them help from thy holy place:

Answer. And evermore defend them.

Presbyter. Be unto them a tower of strength:

Answer. From the face of their enemy.

Presbyter. O Lord, hear our prayer:

Answer. And let our cry come unto thee.

Presbyter. O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their minds, that whatsoever in thy holy word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sara to their great comfort: so vouchsafe to send thy blessing upon these thy servants; that they, obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord. *Amen.*

¶ This prayer next following shall be omitted, where the woman is past child-birth.

O merciful Lord, and heavenly Father, by whose gracious gift mankind is increased: We beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children's children, unto the third and fourth generation, unto thy praise and honour, through Jesus Christ our Lord. *Amen.*

O GOD, which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning: and knitting them together, didst teach, that it should never be lawful to put asunder those, whom thou by Matrimony hast made one: O God, which hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church: Look mercifully upon these thy servants, that both this man may love his wife according to thy word, as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh: and also that this woman may be loving and amiable to her hushand as Rachel, wise as Rebecca, faithful and obedient as Sara, and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Presbyter say,

ALMIGHTY God, which at the beginning did create our first parents Adam and Eve, and did sanctify and join them together in marriage: Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

¶ Then shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office of a husband and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Presbyter or Minister shall read this that followeth.

ALL ye which be married, or which intend to take the holy estate of Matrimony upon you, hear what

holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth chapter, doth give this commandment to all married men: Husbands, love your wives, even as Christ also loved the Church, and gave himself for it: that he might sanctify and cleanse it with the washing of water, by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish. So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himself. For no man ever yet hated his own flesh: but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife even as himself. Ephes. v. 25.

Likewise the same S. Paul, writing to the Colossians, speaketh thus to all men that be married: Husbands, love your wives, and be not bitter against them. Coloss. iii. 19.

Hear also what S. Peter the Apostle of Christ, which was himself a married man, saith unto all men that are married: Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. 1 Pet. iii. 7.

Hitherto ye have heard the duty of the husband

toward the wife. Now likewise, ye wives, hear and learn your duties towards your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforenamed Epistle to the Ephesians, teacheth you thus: Ye wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore, as the Church is subject unto Christ, so *let* the wives *be* to their own husbands in everything. And again he saith, Let the wife reverence her husband. Ephes. v. 22.

And, in his Epistle to the Colossians, Saint Paul giveth you this short lesson: Ye wives, submit yourselves unto your own husbands, as it is fit in the Lord. Coloss. iii. 18.

Saint Peter also doth instruct you very godly, thus saying: Ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation *coupled* with fear. Whose adorning, let it not be that outward *adorning*, of plaiting the hair, and of wearing of gold, or of putting on of apparel: but *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands. Even as Sara obeyed Abraham, calling him lord, whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

¶ The new-married persons, the same day of their Marriage, must receive the holy Communion.

¶ THE ORDER FOR THE VISITATION OF THE SICK.

The Presbyter, entering into the sick person's house, shall say,

PEACE be to this house, and to all that dwell in it.

¶ When he cometh into the sick man's presence, he shall say, kneeling down,

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ Our Father, which art in heaven, &c. And lead us not into temptation.

Answer. But deliver us from evil; for thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Presbyter. O Lord, save thy servant:
Answer. Which putteth his trust in thee.
Presbyter. Send him help from thy holy place:
Answer. And evermore mightily defend him.
Presbyter. Let the enemy have none advantage of him:
Answer. Nor the wicked approach to hurt him.
Presbyter. Be unto him, O Lord, a strong tower:
Answer. From the face of his enemy.
Presbyter. O Lord, hear our prayers:
Answer. And let our cry come unto thee.

Presbyter. O LORD, look down from heaven, behold,

visit, and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour, extend thy accustomed goodness to this thy servant, which is grieved with sickness: visit him, O Lord, as thou didst visit Peter's wife's mother, and the captain's servant. So visit and restore to this sick person his former health, (if it be thy will;) or else give him grace so to take thy visitation, that after this painful life ended, he may dwell with thee in life everlasting. *Amen.*

¶ Then shall the Presbyter or Minister exhort the sick person after this form, or other like:

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and over all things to them pertaining, as youth, strength, health, age, weakness, and sickness: wherefore, whatsoever your sickness is, know you certainly that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father: know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his Fatherly visitation, submitting yourself wholly unto his will, it shall turn to your

profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the person visited be very sick, then the Presbyter or Curate may end his exhortation in this place.

TAKE, therefore, in good worth the chastisement of the Lord. For whom the Lord loveth, he chastiseth; yea, as Saint Paul saith, he scourgeth every son which he receiveth. If ye endure chastisement, he offereth himself unto you, as unto his own children. What son is he that the father chastiseth not? If ye be not under correction, (whereof all true children are partakers,) then are ye bastards, and not children. Therefore, seeing that when our carnal fathers do correct us, we reverently obey them; shall we not now much rather be obedient to our spiritual Father, and so live? And they for a few days do chastise us, after their own pleasure: but he doth chastise us for our profit, to the intent he may make us partakers of his holiness. These words, (good brother,) are God's words, and written in holy Scripture for our comfort and instruction; that we should patiently and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain: he entered not into his glory, before he was crucified: so truly our way to eternal joy is to suffer here with Christ, and our door to enter into eternal life is gladly to die with Christ, that we may rise again from death, and dwell with him in everlasting life. Now, therefore, taking your sickness which is thus profitable for you, patiently, I exhort

you, in the Name of God, to remember the profession which you made unto God in your baptism. And forasmuch as after this life there is a count to be given unto the righteous Judge of whom all must be judged without respect of persons: I require you to examine yourself, and your state, both toward God and man, so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore, I shall shortly rehearse the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

Here the Presbyter, or Minister, shall rehearse the Articles of the Faith, saying thus:

Dost thou believe in God the Father Almighty?

(*And so forth, as it is in Baptism.*)

¶ Then shall the Presbyter or Minister examine whether he be in charity with all the world: exhorting him to forgive from the bottom of his heart all persons that have offended him; and if he have offended other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he have not afore disposed his goods, let him then make his will, and also declare his debts, what he oweth, and what is owing unto him, for discharging of his conscience, and quietness of his executors. But men must be oft admonished that they set an order for their temporal goods and lands, when they be in health.

¶ These words before rehearsed, may be said before the Presbyter or Minister begin his prayer, as he shall see cause.

¶ The Presbyter or Minister may not forget, nor omit to move the sick person (and that most earnestly) to liberality towards the poor.

¶ Here shall the sick person make a special Confession, if he feel his conscience troubled with any weighty matter. After which confession, the Presbyter shall absolve him after this sort:

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners which truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ And then the Presbyter shall say this Collect following.

¶ Let us pray.

O MOST merciful God, which according to the multitude of thy mercies, dost so put away the sins of those which truly repent, that thou rememberest them no more: Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, (most loving Father,) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness. Preserve and continue this sick member in the unity of the Church, consider his contrition, accept his tears, assuage his pain, as shall be seen to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins; but when the hour of his dissolution is come, take him unto thy favour, through the merits of thy most dearly-beloved Son Jesus Christ. *Amen.*

¶ Then shall the Presbyter or Minister say this Psalm.

In te, Domine, speravi. Psal. lxxi.

IN thee, O Lord, do I put my trust; let me never be put to confusion.

Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou *art* my rock and my fortress.

Deliver me, O my God, out of the hand of the wicked; out of the hand of the unrighteous and cruel man.

For thou *art* my hope, O Lord God: thou *art* my trust from my youth.

By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels; my praise *shall be* continually of thee.

I am as a wonder unto many; but thou *art* my strong refuge.

Let my mouth be filled *with* thy praise, *and with* thy honour all the day.

Cast me not off in the time of old age; forsake me not when my strength faileth.

For mine enemies speak against me: and they that lay wait for my soul, take counsel together,

Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him*.

O God, be not far from me: O my God, make haste for my help.

Let them be confounded *and* consumed that are adversaries to my soul: let them be covered *with* reproach and dishonour, that seek my hurt.

But I will hope continually, and will yet praise thee more and more.

My mouth shall shew forth thy righteousness, *and* thy salvation all the day: for I know not the numbers *thereof*.

I will go in the strength of the Lord God: I will make mention of thy righteousness, *even* of thine only.

O God, thou hast taught me from my youth : and hitherto have I declared thy wondrous works.

Now also when I am old and grey-headed, O God, forsake me not : until I have shewed thy strength unto *this* generation, *and* thy power to every one *that is* to come.

Thy righteousness also, O God, *is* very high, who hast done great things : O God, who *is* like unto thee?

Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

Thou shalt increase my greatness, and comfort me on every side.

I will also praise thee with the psaltery, *even* thy truth, O my God : unto thee will I sing with the harp, O thou Holy One of Israel.

My lips shall greatly rejoice when I sing unto thee : and my soul, which thou hast redeemed.

My tongue also shall talk of thy righteousness all the day long : for they are confounded, for they are brought unto shame, that seek my hurt.

Glory be to the Father, &c.
As it was in the beginning, &c. Amen.

Adding this :

O SAVIOUR of the world, save us, which by thy cross and precious blood hast redeemed us ; help us, we beseech thee, O God.

¶ Then shall the Presbyter or Minister say,

THE Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey ; Be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom

and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

¶ THE COMMUNION OF THE SICK.

Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life: therefore, to the intent they may be always in a readiness to die whensoever it shall please Almighty God to call them, the Presbyters or Curates shall diligently from time to time, but specially in the plague-time, exhort their Parishioners to the oft receiving (in the church) of the holy Communion of the body and blood of our Saviour Christ: which if they do, they shall have no cause in their sudden visitation to be unquiet for lack of the same. But if the sick person be not able to come to the church, and yet is desirous to receive the Communion in his house, then he must give knowledge over night, or else early in the morning, to the Presbyter or Curate, signifying also how many be appointed to communicate with him. And having a convenient place in the sick man's house, where the Presbyter or Curate may reverently minister, and a sufficient number, at least two or three to receive the Communion with the sick person, with all things necessary for the same, he shall there minister the holy Communion.

The Collect.

ALMIGHTY everliving God, Maker of mankind, which dost correct those whom thou dost love, and chastisest every one whom thou dost receive: We beseech thee to have mercy upon this thy servant, visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health, (if it be thy gracious will); and whensoever his soul shall depart from his body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Heb. xii. 5.

The Gospel.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life. John v. 24.

¶ At the time of the distribution of the holy Sacrament, the Presbyter shall first receive the Communion himself, and after minister unto them that be appointed to communicate with the sick.

¶ But if a man either by reason of extremity of sickness, or for want of warning in due time to the Presbyter or Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's body and blood: then the Presbyter or Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Presbyter, for more expedition, shall cut off the form of the Visitation at the Psalm, (*In thee, O Lord, do I put my trust,*) and go straight to the Communion.

¶ In the time of Plague, Sweat, or such other like contagious times of sicknesses, or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection; upon special request of the diseased, the Presbyter or Minister may alonely communicate with him.

¶ THE ORDER FOR THE BURIAL OF THE DEAD.

¶ The Presbyter, meeting the corpse at the church-stile, shall say, or else the Presbyter and Clerks shall sing, and so go either into the church, or towards the grave:

I AM the resurrection, and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall not die for ever. John xi. 25.

I KNOW *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: and *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. Job xix. 25.

WE brought nothing into this world, *and* it is certain we can carry nothing out. 1 Tim. vi. 7. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. Job i. 21.

¶ When they come to the grave, while the corpse is made ready to be laid into the earth, the Presbyter shall say, or the Presbyter and Clerks shall sing:

MAN that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. (Job xiv. 1, 2.) In the mids of life, we be in death: of whom may we seek for succour, but of thee, O Lord, which for our sins are justly displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death. Thou knowest, Lord, the secrets of our hearts; shut not up thy merciful eyes to our prayers: but spare

us, Lord most holy, O God most mighty, O holy and most merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ Then, while the earth shall be cast upon the body, by some standing by, the Presbyter shall say,

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed: We therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ Then shall be said or sung,

I HEARD a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours. Rev. xiv. 13.

¶ Then shall follow this Lesson, taken out of the 15th chapter to the *Corinthians*, the first Epistle, (ver. 20 to the end.)

CHRIST is risen from the dead, *and* become the first-fruits of them that slept.

For since by man *came* death, by man *came* also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming.

Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.

For he must reign, till he hath put all enemies under his feet.

The last enemy *that* shall be destroyed, *is* death.

For he hath put all things under his feet. But when he saith, All things are put under *him*, *it is* manifest that he is excepted which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

And why stand we in jeopardy every hour?

I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.

Be not deceived: evil communications corrupt good manners.

Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

But some *man* will say, How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die.

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

But God giveth it a body as it hath pleased him, and to every seed his own body.

All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

As *is* the earthy, such *are* they also that are earthy; and as *is* the heavenly, such *are* they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption.

Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump: (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed).

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.

¶ The Lesson ended, the Presbyter shall say,

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father which art in heaven, &c. And lead us not into temptation.

Answ. But deliver us from evil. Amen.

Presbyter.

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity: We give thee hearty thanks for that it hath pleased thee to deliver this (N.) our brother out of the miseries of this sinful world; beseeching thee, that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom: that we with this our brother, and all other departed in the true faith of

thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory. *Amen.*

The Collect.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever believeth, shall live, though he die, and whosoever liveth, and believeth in him, shall not die eternally; who also taught us (by his holy Apostle S. Paul) not to be sorry as men without hope, for them that sleep in him: We meekly beseech thee (O Father) to raise us from the death of sin unto the life of righteousness, that when we shall depart this life, we may rest in him, as our hope is this our brother doth: and that at the general Resurrection in the last day we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

¶ THE THANKSGIVING OF WOMEN AFTER CHILDBIRTH.

Commonly called, The Churching of Women.

¶ The woman shall come into the church, and there shall kneel down in some convenient place, nigh unto the place where the Lord's Table standeth; and the Presbyter, standing by her, shall say these words, or such like, as the case shall require.

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath pre-

served you in the great danger of childbirth; ye shall therefore give hearty thanks unto God and pray.

¶ Then shall the Presbyter say this Psalm following. Or else Psalm the 27th.

Psalm cxxi.

I WILL lift up mine eyes unto the hills, from whence cometh my help.

My help *cometh* from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord *is* thy keeper: the Lord *is* thy shade upon thy right hand.

The sun shall not smite thee by day; nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out, and thy coming in, from this time forth and even for evermore.

Glory be to the Father, &c.
As it was in the beginning, &c. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, &c. And lead us not into temptation.

Answer. But deliver us from evil. Amen.

Presbyter. O Lord, save this woman thy servant:

Answer. Which putteth her trust in thee.

Presbyter. Be thou to her a strong tower:
Answer. From the face of her enemy.
Presbyter. O Lord, hear our prayer:
Answer. And let our cry come unto thee.

Presbyter.

¶ Let us pray.

O ALMIGHTY God, which hast delivered this woman thy servant from the great pain and peril of childbirth: Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live and walk in her vocation, according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

¶ The woman that cometh to give her thanks, it is convenient that she receive the holy Communion, if there be any at that time.

A COMMINATION AGAINST SINNERS,

With certain Prayers to be used divers times in the year, and especially on the first day of Lent, commonly called Ash-Wednesday.

¶ After Morning Prayer, the people being called together by the ringing of a bell, and assembled in the church, the English Litany shall be said after the accustomed manner: which ended, the Presbyter shall go into the pulpit, and say thus, the people sitting and attending with reverence.

BRETHREN, in the primitive Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, and did humbly submit themselves to undergo punishment in this world, that their souls might be saved in the day of the Lord: and that

others admonished by their example, might be the more afraid to offend.

In the stead whereof, until the said discipline may be restored again, (which thing is much to be wished,) it is thought good, that at this time (in your presence) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the 27th chapter of Deuteronomy, and other places of Scripture: and that ye should answer to every sentence, *Amen:* to the intent that you, being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walk more warily in these dangerous days, fleeing from such vices, for the which ye affirm with your own mouths the curse of God to be due.

CURSED is the man that maketh any carved or molten image, an abomination to the Lord, the work of the hands of the craftsman, and putteth it in a secret place to worship it. Deut. xxvii. 15.

¶ And the people shall answer and say, *Amen.*

Presbyter. Cursed is he that curseth his father and mother. Deut. xxvii. 16; Prov. xx. 20.

Answer. Amen.

Presbyter. Cursed is he that removeth away the mark of his neighbour's land. Deut. xxvii. 17.

Answer. Amen.

Presbyter. Cursed is he that maketh the blind to go out of his way. Deut. xxvii. 18.

Answer. Amen.

Presbyter. Cursed is he that in judgment hindereth, stoppeth, or perverteth the right of the stranger, of them that be fatherless, and of widows. Deut. xxvii. 19.

Answer. Amen.

Presbyter. Cursed is he that smiteth his neighbour secretly. Deut. xxvii. 24.

Answer. Amen.

Presbyter. Cursed is he that lieth with his neighbour's wife. Lev. xx. 10.

Answer. Amen.

Presbyter. Cursed is he that taketh reward to slay the soul of innocent blood. Deut. xxvii. 25.

Answer. Amen.

Presbyter. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. Jer. xvii. 5.

Answer. Amen.

Presbyter. Cursed are the unmerciful, the fornicators, and adulterers, and the covetous persons, the worshippers of images, slanderers, drunkards, and extortioners. Matt. xxv. 41; 1 Cor. vi. 9, 10; Gal. v. 19, 20, 21; Psal. xv. 3.

Answer. Amen.

Presbyter. Now seeing that all they be accursed, (as the prophet David beareth witness, Psal. cxix.) which do err and go astray from the commandments of God; let us (remembering the dreadful judgment hanging over our heads, and being always at hand) return unto our Lord God, with all contrition and meekness of heart, bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees, so that every tree which bringeth not forth good fruit, is hewn down, and cast into the fire. Matt. iii. 10.

It is a fearful thing to fall into the hands of the living God. Heb. x. 31. For upon the wicked he

shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup. Psal. xi. 6. For, lo! the Lord is come out of his place, to visit the wickedness of such as dwell upon the earth. Isa. xxvi. 21. But who may abide the day of his coming? Who shall be able to endure when he appeareth? Mal. iii. 2. His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. Matt. iii. 12. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. 1 Thess. v. 2, 3. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-sufferance of God, when he called them continually to repentance. Rom. ii. 4, 5. Then shall they call upon me, (saith the Lord,) but I will not hear; they shall seek me early, but they shall not find me: and that because they hated knowledge, and received not the fear of the Lord; but abhorred my counsel, and despised my correction. Prov. i. 28, 29, 30. Then shall it be too late to knock, when the door shall be shut; and too late to cry for mercy, when it is the time of justice. Matt. xxv. 10, 11, 12. O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels! Matt. xxv. 41.

Therefore, brethren, take we heed betime, while the day of salvation lasteth; 2 Cor. vi. 2. for the

night cometh, when none can work. John ix. 4. But let us, while we have the light, believe in the light, and walk as the children of the light; John xii. 35, 36. that we be not cast into utter darkness, where is weeping and gnashing of teeth. Matth. xxv. 30. Let us not abuse the goodness of God, which calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if (with a whole mind and true heart) we return unto him. For though our sins be as red as scarlet, they shall be as white as snow: and though they be like purple, yet shall they be as white as wool. Isa. i. 18.

Turn you clean, saith the Lord, from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done; make you new hearts, and a new spirit. Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn you then, and ye shall live. Ezek. xviii. 30, 31, 32.

Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous, and he it is that obtaineth grace for our sins. 1 John ii. 1, 2. For he was wounded for our offences, and smitten for our wickedness. Isa. liii. 5. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners, assuring ourselves, that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we will submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke and light burden upon us, Matth. xi. 29, 30. to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit, seeking always his glory,

and serving him duly in our vocation, with thanksgiving. This if we do, Christ will deliver us from the curse of the Law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the blessed benediction of his Father, commanding us to take possession of his glorious kingdom. Matth. xxv. 33, 34. Unto the which he vouchsafe to bring us all, for his infinite mercy. *Amen.*

¶ Then shall they all kneel upon their knees; and the Presbyter and Clerks, kneeling (where they are accustomed to say the Litany,) shall say this Psalm.

Miserere mei, Deus. Psal. li.

HAVE mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me throughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin *is* ever before me.

Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

Behold, I was shapen in iniquity: and in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Make me to hear joy and gladness: *that* the bones *which* thou hast broken, may rejoice.

Hide thy face from my sins; and blot out all mine iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy holy spirit from me.

Restore unto me the joy of thy salvation: and uphold me *with thy* free spirit:

Then will I teach transgressors thy ways, and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips, and my mouth shall shew forth thy praise.

For thou desirest not sacrifice, else would I give *it:* thou delightest not in burnt offering.

The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Do good in thy good pleasure unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering, and whole burnt offering: then shall they offer bullocks upon thine altar.

Glory be to the Father, &c.
As it was in the beginning, &c. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven, &c. And lead us not into temptation.

Answer. But deliver us from evil. Amen.

Presbyter. O Lord, save thy servants:
Answer. Which put their trust in thee.

Presbyter. Send unto them help from above:
Answer. And evermore mightily defend them.
Presbyter. Help us, O God, our Saviour:
Answer. And for the glory of thy Name's sake deliver us; be merciful unto us sinners, for thy Name's sake.
Presbyter. O Lord, hear our prayer:
Answer. And let our cry come unto thee.

¶ Let us pray.

O LORD, we beseech thee mercifully hear our prayers, and spare all those which confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O MOST mighty God and merciful Father, which hast compassion of all men, and hatest nothing that thou hast made; which wouldest not the death of a sinner, but that he should rather turn from sin, and be saved: Mercifully forgive us our trespasses, receive and comfort us which be grieved and wearied with the burden of our sin. Thy property is to have mercy: to thee only it appertaineth to forgive sins: Spare us, therefore, good Lord; spare thy people whom thou hast redeemed: enter not into judgment with thy servants, but turn thine anger from us, and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ Then shall the people say this that followeth, after the Presbyter or Minister.

TURN thou us, O good Lord, and so shall we be turned: be favourable, O Lord, be favourable to thy people, which turn to thee in weeping, fasting,

and praying: for thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us.

Note J.

FINIS.

THE

PSALTER,

OR,

Psalmes of David:

ACCORDING

To the laſt Tranſlation in *King* JAMES his time.

As they ſhall be ſaid or ſung throughout all the CHURCHES of Scotland.

EDINBURGH,
Printed by ROBERT YOUNG, Printer to the KINGS moſt excellent MAJESTIE.
ANNO M.DC.XXXVI.
CUM PRIVILEGIO.

THE

PSALTER,

OR,

Psalmes of David:

After the Tranſlation set forth by authority in *King* JAMES his time of bleſsed memory.

As it shall be said or sung throughout all the CHURCHES of Scotland.

EDINBURGH,

Printed by ROBERT YOUNG, Printer to the KINGS moſt excellent MAJESTIE.

ANNO M.DC.XXXVI.

CUM PRIVILEGIO.

THE PSALMS OF DAVID.

MONTH, THE FIRST DAY.

MORNING PRAYER.

Beatus vir qui non abiit. Psal. i.
Quare fremuerunt gentes? Psal. ii.
Domine quid? Psal. iii.
Cum invocarem. Psal. iv.
Verba mea auribus. Psal. v.

EVENING PRAYER.

Domine ne in furore. Psal. vi.
Domine Deus meus. Psal. vii.
Domine Dominus. Psal. viii.

MONTH, THE SECOND DAY.

MORNING PRAYER.

Confitebor tibi. Psal. ix.
Ut quid Domine? Psal. x.
In Domino confido. Psal. xi.

EVENING PRAYER.

Salvum me fac. Psal. xii.
Usquequo Domine. Psal. xiii.
Dixit insipiens. Psal. xiv.

MONTH, THE THIRD DAY.

MORNING PRAYER.

Domine quis habitabit? Psal. xv.
Conserva me. Psal. xvi.
Exaudi Domine justitiam. Psal. xvii.

EVENING PRAYER.

Diligam te. Psal. xviii.

MONTH, THE FOURTH DAY.

MORNING PRAYER.

Cœli enarrant. Psal. xix.
Exaudiat te Dominus. Psal. xx.
Domine in virtute. Psal. xxi.

EVENING PRAYER.

Deus, Deus meus. Psal. xxii.
Dominus regit me. Psal. xxiii.

MONTH, THE FIFTH DAY.

MORNING PRAYER.

Domini est terra. Psal. xxiv.
Ad te Domine. Psal. xxv.
Judica me Domine. Psal. xxvi.

EVENING PRAYER.

Dominus illuminatio. Psal. xxvii.
Ad te Domine. Psal. xxviii.
Afferte Domino. Psal. xxix.

MONTH, THE SIXTH DAY.

MORNING PRAYER.

Exaltabo te Domine. Psal. xxx.
In te Domine speravi. Psal. xxxi.

EVENING PRAYER.

Beati quorum. Psal. xxxii.
Exultate justi. Psal. xxxiii.
Benedicam Domino. Psal. xxxiv.

MONTH, THE SEVENTH DAY.

MORNING PRAYER.

Judica me Domine. Psal. xxxv.
Dixit injustus. Psal. xxxvi.

EVENING PRAYER.

Noli æmulari. Psal. xxxvii.

MONTH, THE EIGHTH DAY.

MORNING PRAYER.

Domine ne in furore. Psal. xxxviii.
Dixi, Custodiam. Psal. xxxix.
Expectans expectavi. Psal. xl.

EVENING PRAYER.

Beatus qui intelligit. Psal. xli.
Quemadmodum. Psal. xlii.
Judica me Deus. Psal. xliii.

MONTH, THE NINTH DAY.

MORNING PRAYER.

Deus auribus. Psal. xliv.
Eructavit cor meum. Psal. xlv.
Deus noster refugium. Psal. xlvi.

EVENING PRAYER.

Omnes gentes plaudite. Psal. xlvii.
Magnus Dominus. Psal. xlviii.
Audite hæc omnes. Psal. xlix.

MONTH, THE TENTH DAY.

MORNING PRAYER.

Deus deorum. Psal. l.
Miserere mei Deus. Psal. li.
Quid gloriaris? Psal. lii.

EVENING PRAYER.

Dixit insipiens. Psal. liii.
Deus in nomine. Psal. liv.
Exaudi Deus. Psal. lv.

MONTH, THE ELEVENTH DAY.

MORNING PRAYER.

Miserere mei Deus. Psal. lvi.
Miserere mei Deus. Psal. lvii.
Si verè utique. Psal. lviii.

EVENING PRAYER.

Eripe me de inimicis. Psal. lix.
Deus repulisti nos. Psal. lx.
Exaudi Deus. Psal. lxi.

MONTH, THE TWELFTH DAY.

MORNING PRAYER.

Nonne Deo. Psal. lxii.
Deus, Deus meus. Psal. lxiii.
Exaudi Deus. Psal. lxiv.

EVENING PRAYER.

Te decet hymnus. Psal. lxv
Jubilate Deo. Psal. lxvi.
Deus misereatur. Psal. lxvii.

MONTH, THE THIRTEENTH DAY.

MORNING PRAYER.

Exurgat Deus. Psal. lxviii.

EVENING PRAYER.

Salvum me fac. Psal. lxix.
Deus in adjutorium. Psal. lxx.

MONTH, THE FOURTEENTH DAY.

MORNING PRAYER.

In te Domine speravi. Psal. lxxi.
Deus judicium. Psal. lxxii.

EVENING PRAYER.

Quàm bonus Israel. Psal. lxxiii.
Ut quid Deus? Psal. lxxiv.

MONTH, THE FIFTEENTH DAY.

MORNING PRAYER.

Confitebimur tibi. Psal. lxxv.
Notus in Judæâ. Psal. lxxvi.
Voce meâ ad Dominum. Psal. lxxvii.

EVENING PRAYER.

Attendite popule. Psal. lxxviii.

MONTH, THE SIXTEENTH DAY.

MORNING PRAYER.

Deus, venerunt. Psal. lxxix.
Qui regis Israel. Psal. lxxx.
Exultate Deo. Psal. lxxxi.

EVENING PRAYER.

Deus stetit. Psal. lxxxii.
Deus quis similis? Psal. lxxxiii.
Quàm dilecta! Psal. lxxxiv.
Benedixisti Domine. Psal. lxxxv.

MONTH, THE SEVENTEENTH DAY.

MORNING PRAYER.

Inclina Domine. Psal. lxxxvi.
Fundamenta ejus. Psal. lxxxvii.
Domine Deus. Psal. lxxxviii.

EVENING PRAYER.

Misericordias Domini. Psal. lxxxix.

MONTH, THE EIGHTEENTH DAY.

MORNING PRAYER.

Domine, refugium. Psal. xc.
Qui habitat. Psal. xci.
Bonum est confiteri. Psal. xcii.

EVENING PRAYER.

Dominus regnavit. Psal. xciii.
Deus ultionum. Psal. xciv.

MONTH, THE NINETEENTH DAY.

MORNING PRAYER.

Venite, exultemus. Psal. xcv.
Cantate Domino. Psal. xcvi.
Dominus regnavit. Psal. xcvii.

EVENING PRAYER.

Cantate Domino. Psal. xcviii
Dominus regnavit. Psal. xcix.
Jubilate Deo. Psal. c.
Misericordiam et judicium. Psal. ci.

MONTH, THE TWENTIETH DAY.

MORNING PRAYER.

Domine exaudi. Psal. cii.
Benedic anima. Psal. ciii.

EVENING PRAYER.

Benedic anima mea. Psal. civ.

MONTH, THE TWENTY-FIRST DAY.

MORNING PRAYER.

Confitemini Domino. Psal. cv.

EVENING PRAYER.

Confitemini Domino. Psal. cvi.

MONTH, THE TWENTY-SECOND DAY.

MORNING PRAYER.

Confitemini Domino. Psal. cvii.

EVENING PRAYER.

Paratum cor meum. Psal. cviii.
Deus laudum. Psal. cix.

MONTH, THE TWENTY-THIRD DAY.

MORNING PRAYER.

Dixit Dominus. Psal. cx.
Confitebor tibi. Psal. cxi.
Beatus vir. Psal. cxii.
Laudate pueri. Psal. cxiii.

EVENING PRAYER.

In exitu Israel. Psal. cxiv.
Non nobis, Domine. Psal. cxv.

MONTH, THE TWENTY-FOURTH DAY.

MORNING PRAYER.

Dilexi quoniam. Psal. cxvi.
Laudate Dominum. Psal. cxvii.
Confitemini Domino. Psal. cxviii.

EVENING PRAYER.

Beati immaculati. Psal. cxix.
In quo corriget?
Retribue servo tuo.
Adhæsit pavimento.

MONTH, THE TWENTY-FIFTH DAY.

MORNING PRAYER.

Legem pone.
Et veniat super me.
Memor esto verbi tui.
Portio mea Domine.
Bonitatem fecisti.

EVENING PRAYER.

Manus tuæ fecerunt me.
Defecit anima mea.
In æternum Domine.
Quomodo dilexi!

MONTH, THE TWENTY-SIXTH DAY.

MORNING PRAYER.

Lucerna pedibus meis.
Iniquos odio habui.
Feci judicium.
Mirabilia.
Justus es Domine.

EVENING PRAYER.

Clamavi in toto corde meo.
Vide humilitatem.
Principes persecuti sunt.
Appropinquet deprecatio.

MONTH, THE TWENTY-SEVENTH DAY.

MORNING PRAYER.

Ad Dominum. Psal. cxx.
Levavi oculos. Psal. cxxi.
Lætatus sum. Psal. cxxii.
Ad te levavi oculos meos. Psal. cxxiii.
Nisi quia Dominus. Psal. cxxiv.
Qui confidunt. Psal. cxxv.

EVENING PRAYER.

In convertendo. Psal. cxxvi.
Nisi Dominus. Psal. cxxvii.
Beati omnes. Psal. cxxviii.
Sæpe expugnaverunt. Psal. cxxix.
De profundis. Psal. cxxx.
Domine non est. Psal. cxxxi.

MONTH, THE TWENTY-EIGHTH DAY.

MORNING PRAYER.

Memento Domine. Psal. cxxxii.
Ecce quàm bonum. Psal. cxxxiii.
Ecce nunc. Psal. cxxxiv.
Laudate nomen. Psal. cxxxv.

EVENING PRAYER.

Confitemini. Psal. cxxxvi.
Super flumina. Psal. cxxxvii.
Confitebor tibi. Psal. cxxxviii.

MONTH, THE TWENTY-NINTH DAY.

MORNING PRAYER.

Domine probâsti. Psal. cxxxix.
Eripe me, Domine. Psal. cxl.
Domine, clamavi. Psal. cxli.

EVENING PRAYER.

Voce meâ ad Dominum. Psal. cxlii.
Domine exaudi. Psal. cxliii.

MONTH, THE THIRTIETH DAY.

MORNING PRAYER.

Benedictus Dominus. Psal. cxliv.
Exaltabo te, Deus. Psal. cxlv.
Lauda anima mea. Psal. cxlvi.

EVENING PRAYER.

Laudate Dominum. Psal. cxlvii.
Laudate Dominum. Psal. cxlviii.
Cantate Domino. Psal. cxlix.
Laudate Dominum. Psal. cl.

FINIS.

[The following specimens will be sufficient to show the manner in which the Psalms are given, and the absence of musical pointing.]

THE PSALMS OF DAVID.

Beatus vir qui non abiit. Psal. i.

BLESSED *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. *Morning Prayer.*

2 But his delight *is* in the law of the LORD, and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.

4 The ungodly *are* not so: but *are* like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment: nor sinners in the congregation of the righteous.

6 For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

Quare fremuerunt gentes. Psal. ii.

WHY do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the

rulers take counsel together, against the LORD, and against his anointed, *saying*,

. . . . . .

Domine ne in furore. Psal. vi.

Evening Prayer.

O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O Lord; for I *am* weak: O Lord, heal me, for my bones are vexed.

3 My soul is also sore vexed: but thou, O Lord, how long?

4 Return, O Lord, deliver my soul: O save me for thy mercies' sake.

5 For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning, all the night make I my bed to swim: I water my couch with my tears.

7 Mine eye is consumed with grief; it waxeth old because of all mine enemies.

. . . . . .

The PSALMS of King DAVID

Translated by King JAMES

LONDON
Printed by THOMAS HARPER
1636

[SPECIMENS.]

PSAL. I.

1 THE man is blest, who to walk in
th' ungodly's counsel hates,
And stands not in the sinner's way,
nor sits in scorners' seats.

2 But in the Lord's most holy law,
he hath his whole delight,
And in his law doth meditate
devoutly day and night.

. . . . . .

PSAL. II.

Sing this as the first Psalm.

1 How comes it that the heathen thus
do not their rage restrain?
And why imagine people now
a thing that is but vain?

. . . . . .

PSAL. III.

1 LORD, how are they increased that me
continually annoy!
They many are who do rise up,
that they may me destroy.

. . . . . .

PSAL. IV.

Sing this as to the third Psalm.

1 THOU of my righteousness the God
when as I call give ear,
Thou hast enlarg'd me from distress,
my suit in mercy hear.

. . . . . .

PSAL. XXV.

1 To Thee I lift my soul
O Lord, I trust in thee,
My God, let me not be asham'd,
nor foes triumph o'er me.

. . . . . .

PSAL. CXI.

Sing this as the 120th Psalm.

1 PRAISE ye, praise to the Lord
my whole heart shall afford
where him the righteous serve.
The Lord his works great are,
sought out of all with care,
that love them to observe.

. . . . . .

10 To be with wisdom stor'd,
one first must fear the Lord
they understand best sure,
That do obey his will;
his praise the world to fill,
for ever doth endure.

ANOTHER OF THE SAME.

1 PRAISE ye the Lord, the Lord to praise
my whole heart I will set,
Where'er the congregation is,
or where the just are met.

. . . . . .

PSAL. CXXIV.

Now Israel may say, and be approv'd
if that the Lord for ever to be fear'd
2 Had not in mercy on our side appear'd,
had not the Lord a partner with us prov'd
when men so fiercely were against us mov'd.

. . . . . .

PSAL. CXXVII.

EXCEPT the Lord the house to rear,
Do freely lend his helping hand,
No other's toils can make it stand,
Except to free the town from fear:
The Lord as Captain it maintain,
Each watchman else doth watch in vain.

. . . . . .

ANOTHER OF THE SAME.

EXCEPT the Lord in mercy do
to build the house delight,
They labour but in vain that seek
to build it by their might.

And so except the city still
be guarded by the Lord,
The waking is but all in vain
that watchmen do afford.

. . . . . .

PSAL. CXXXVI.

Sing this as the 148th Psalm.

O GIVE the Lord due thanks,
For he is good indeed:
2 O to the God of gods
To give due thanks proceed,
For rich in store,
His mercies sure,
To his endure
For evermore.

. . . . . .

19 As Sihon who his throne,
O'er Amorites had rear'd:
20 And Og of Bashan king,
For his huge stature fear'd.
For rich in store,
His mercies sure,
To his endure
For evermore.

. . . . . .

[There are no Doxologies and no Hymns.]

FINIS.

Note K.

NOTES.

NOTE A.

Title-Page, Contents, Proclamation, and Preface.

The *Title-page* exhibits indications of two motives which weighed with the compilers. On the one hand, that desire of uniformity between the two National Churches of Great Britain which was characteristic of the time, and is the burden of the *Preface* to the book, is evidenced (1) by the identity of the main part of the title with that of the English Prayer-Book—'The Book of Common Prayer and Administration of the Sacraments'; and (2) by the employment of the term "Church" instead of its Scottish equivalent "Kirk." This is probably one of the first occasions where "Church" occurs as the official designation of the Scottish Church. It had been "the Kirk of Scotland" before the Reformation, as in Archbishop Hamilton's title 'Legatnait of the Kirk of Scotland' on the front of his *Catechism*. It was the same after that great convulsion—'The Book of the Universal Kirk of Scotland.' Now it is "Church," that none may fancy the difference of name from that of its English sister to denote a difference in the nature of the thing. But it was sharper division, and not, as its authors hoped, a closer union, that this Prayer-Book brought about; and for six years longer the Church of Scotland called itself the "Kirk of Scotland," till its Presbyterian leaders, who had got rid of their own bishops and were filled with the hope of establishing a British uniformity on their own model, by making the Church of England Presbyterian, surrendered the

native designation, and wrote henceforward "the Church of Scotland."

On the other hand, the anxiety of Charles and his advisers to smooth over difficulties and conciliate Scottish feeling, and (it should not be forgotten) the king's genuine patriotism, and the pride—common to him and the other princes of his ill-fated house—in the dignity and independence of his ancient northern kingdom, come out in various ways. (1) Whereas the title of the English book, after the word "Sacraments," runs "and other Rites and *Ceremonies* of the Church," the Scottish book, in order, evidently, to avoid the use of the obnoxious term "ceremonies," has the altered phrase "and other *parts* of Divine Service"; (2) "The Church of *Scotland*" takes, as a matter of course, the place of "The Church of England"; and (3) the ornament on the title-page shows the Scottish Thistle imperially crowned.[1]

The *Table of Contents* is the same as in the Prayer-Book of Queen Elizabeth (1559), except in the following particulars: (1) There is inserted, in lieu of "An Act for the Uniformity of Common Prayer"—an English Act, which did not run in Scotland—"A Proclamation for the authorizing of the Book of Common Prayer"; (2) In Elizabeth's book, the 5th item in the Contents is "The Table for the Psalms to be said at Morning and Evening Prayer": this is made No. 7 in the Scottish Book; while (3) "The Proper Psalms and Lessons, &c.," originally No. 7, becomes here No. 6; and (4) "The Order how the rest of holy Scripture," which had been No. 5 in Queen Elizabeth's, is here No. 6. The *Contents* in both books have the same number of items (21); and both end with "A Commination, &c." There are no Thirty-nine Articles.

The *Royal Arms* which surmount the "Proclamation" are blazoned, it ought to be observed, for Scotland, with the Scottish lion rampant quartered 1st and 4th, France and England 2nd, and Ireland 3rd. The shield, surmounted by an imperial (or closed) crown, is surrounded by a collar showing the thistle, rose, harp, and fleur-de-lis (emblems of the four kingdoms of the shield); and the

[1] See as to lion, *infra*, Note K.

jewel, or pendant, has Saint Andrew, not Saint George; which also is intended as a compliment to Scotland.

The *Proclamation* is, of course, peculiar to the Scottish Book. It takes the place occupied in the English Books of the day by (1) "An Act for the Uniformity of Common Prayer and Service in the Church and Administration of the Sacraments," issued by Queen Elizabeth in 1559, and (2) a Proclamation by the King (James I.) "for authorizing an Uniformity of the Book of Common Prayer, to be used throughout the Realm" [of England], dated "Westminster, the 5th day of March, in the first year of our Reign of England, France, and Ireland, and of Scotland the seven-and-thirtieth."

The *Proclamation* in this book is based upon the latter, in which King James, after rehearsing the importunity wherewith since his accession to the throne of England he had been assailed by complainers against "that form of Religion which by Law was established in the days of the late Queen [Elizabeth] of famous memory," — men who "held Assemblies without authority, and did other things carrying a very apparent show of sedition more than of zeal,"—relates how he had held a conference at Hampton Court, and had found the "mighty and vehement informations" which had been laid before him "supported with so weak and slender proofs, as it appeared unto him and his Council that there was no cause why any change should have been at all in that which was most impugned, the Book of Common Prayer." However, that the public Form of Divine Service "should be free not only from blame but from suspicion," he had given commission to the Archbishop of Canterbury and others to make this explanation, and to cause the whole book to be newly printed. "Which being now done, and established anew after so serious a deliberation, although We doubt not but all our subjects, both Ministers and others, will receive the same with such reverence as appertaineth, and conform themselves thereunto, . . . yet We have thought it necessary to make known by Proclamation Our authorizing of the same, and to require and enjoin all men, as well Ecclesiastical as Temporal, to conform themselves to it, and to

the practice thereof, as the only public service of God, established and allowed to be in this Realm [of England]. . . . Wherefore We require all Archbishops, &c., . . . to do their duties in causing the same to be obeyed, and in punishing the offenders according to the laws of the Realm heretofore established for the authorizing of the said Book of Common Prayer. . . . And We think it necessary that the said Archbishops . . . take order that every parish do procure within such time as they shall think good to limit, one of the said Books so explained." The statute of Elizabeth for punishing such "offenders" was sufficiently strict, providing, to begin with, "by the Queen's Highness, with the assent of the Lords and Commons in this present Parliament assembled, and by authority of the same, that all and singular ministers, in any cathedral or parish church, or other place within this realm of England, Wales, and the marches of the same, or other the Queen's dominions: shall from and after the Feast of the Nativity of Saint John Baptist next coming be bounden to say and use the Matins, Evensong, Celebration of the Lord's Supper, and administration of each of the Sacraments, and all their Common and open prayer, in such order and form as is mentioned in the said book, so authorized by Parliament in the said fifth and sixth year of the reign of King Edward VI. . . . And that if any manner of person, vicar, or other, whatsoever minister that ought or should sing or say Common Prayer, . . . refuse to use the said Common Prayers . . . or to minister the Sacraments in such cathedral or parish church . . . in such order and form as they be mentioned and set forth in the said book, or shall wilfully and obstinately . . . use any other rite, ceremony, order, or form, or manner of celebrating the Lord's Supper openly or privately, or Matins, Evensong, &c., . . . than is mentioned in this book, or shall preach, declare, or speak anything in the derogation or depraving of the said book, or anything therein contained, or of any part thereof, and shall be thereof lawfully convicted, . . . shall lose and forfeit to the Queen's Highness . . . for his first offence the profit of all his spiritual benefits . . . in one whole year next after this conviction.

And also that the person so convicted shall for the same offence suffer imprisonment by the space of six months without bail or mainprise, &c."

Mr Hill Burton is mistaken, therefore, in supposing that the Scottish Service Book of 1637 is the only instance in the history of Christianity in which a book of devotion appeared with a writ of legal threat on its forefront. In point of fact, King Charles's language in this Proclamation is as much milder than that of Queen Elizabeth as it is more dignified than that of his father. Both documents were certainly before him when this *Proclamation* was drawn up, and the moderation of its tone is therefore the more noteworthy, and more praiseworthy.

If he follows the example of King James rather than that of Queen Elizabeth, in making no reference to Parliament, it must be remembered that not only the great statute of Henry VIII. (26 Hen. VIII., c. 1) allowed this (for England), but that Queen Elizabeth's Act of Uniformity authorised the sovereign "by the advice of their Commissioners, or the Metropolitan, to ordain and publish further Rites and Ceremonies." The *caveat*, however, against Erastianism should be noticed. Charles is careful to point out that he has taken "the counsel of our clergy."[1]

Whose fault it was that this "counsel of" the Scottish "clergy" was not taken, as it should have been, through a General Assembly, it is perhaps impossible now to say. The Scottish bishops may have been unwilling to face one, or the king "arbitrary" enough to dispense with it; but Archbishop Laud is positive that *he* wished otherwise. Charged at his trial by the Scots Commissioners with his "third and great novation, which was the Book of Common Prayer . . . brought in without warrant from our Kirk," he answers: "If this be true, it was the fault of your own prelates, and theirs only for aught I know. For though I like the book exceeding well, and hope I shall be able to maintain anything that is in it, and wish with all my heart that it had been entertained there [*i.e.*, in Scotland], yet I did ever desire that it might come to

[1] Cf. Charles's references to the clergy in "His Majesty's Declaration" (1628) prefixed to the Thirty-nine Articles.

them with their own liking and approbation. Nay, I did ever, upon all occasions, call upon the Scottish bishops to do nothing in this particular but by warrant of law. And further, I professed unto them before his Majesty, that though I had obeyed his commands in helping to order that book; yet, since I was ignorant of the laws of that kingdom, I would have nothing at all to do with the manner of introducing it; but left that wholly to them, who do, or should, understand both that Church and their laws."[1]

Professor Hume Brown has kindly supplied me with the following extract from the as yet unpublished records of the Scottish Privy Council. The "Chancellor" was Archbishop Spottiswood; the Earl of Traquair was "Treasurer"; "Glasgow" is Patrick, Archbishop of Glasgow:—

dinburgh, th December 1636.

"*Sederunt:*—Chancellor; Treasurer; Glasgow; Dumfries; Angus; Binning; Naper; Deputy Treasurer; Clerk Register; Advocate; Justice-Clerk.

ient the rvice ook.

"Forsamekle as the King's Majestie, ever since his entrie to the imperiall crowne of this his ancient Kingdome, especiallie since his late being heir, hes diverse times recommendit to the archbishops and bishops heir the publishing of a publict forme of service in the worship of God, whiche his Majestie would have uniformelie observed in this Kingdome, and the same being now condescended upon, altho his Majestie doubts not bot all his Majesteis subjects, both clergie and others, will receave the said publict forme of service with suche reverence as apperteanneth, yitt his Majestie, thinking it necessarie to make his pleasure knowne tuicheing the authorizing the booke thairof, thairfoir the lords of his Majesteis privie counsell, according to his Majesteis speciall warrand and direction, ordains letters to be direct to command and charge all his Majesteis subjects, both ecclesiasticall and civill, be open proclamation at the mercat croces of the heid burrowes of this Kingdome and others places neidfull, to conforme themselffes to the said publict forme, quhilk is the onlie forme quhilk his Majestie, having takin the

[1] Laud's Works (Lib. Anglo-Cath. Theol.), iii. 335, 336.

counsell of his clergie, thinkes fitt to be used in God's publict worship heir, commanding heirby all archbishops and bishops and others presbyters and churchmen to take a speciall care that the said publict forme of worship be dewlie observed and obeyed and the contraveeners condigneiie censured and punished, and to have a speciall care that everie parish betuix and pasche nixt procure unto themselffes twa at the least of the saids bookes of commoun prayer for the use of the parish:—Followes his Majesteis missive for warrant of the act abounewrittin—'CHARLES R. Right reverend father in God, right trustie and weilbelovit cousins and counsellers, we greit you weill: Whereas since our entrie to the crowne, especiallie since our late being in that Kingdome, we have diverse times recommended to the archbishops and bishops there the publishing of a publict forme of service in the worship of God whiche we would have uniformelie observed therein, and the same being now condescended upon, thogh we doubt not but all our subjects, both clergie and others, will receave the same with suche reverence as apperteanneth, yitt, thinking it necessarie to make our pleasure knowne tuicheing the authorizing of the booke thairof, we require you to command by opin proclamation all our subjects, both ecclesiasticall and civill, to conforme thameselffes in the practise thairof, it being the onlie forme whiche we (having takin the counsell of our clergie) thinke fitt to be used in God's publict worship there, as alswa we require you to injoyne all archbishops and bishops and other presbyters and churchmen to take care that the same be dewlie obeyed and the contraveenners condignelie censured and punished, and to take order that everie parish procure to thameselffes within suche a space, as you sall thinke fitt to appoint, two at least of the saids bookes of commoun prayer for the use of the parish, wherein you will do ws most acceptable service and for whiche these sall be your warrant. We bid you farewell; from our court at Newmercat, the 18 of October, 1636.'"

The *Preface*, like the Proclamation, is a special one for Scotland. It supersedes the document styled "The Preface" in Queen Elizabeth's Prayer-Book (1559), and still

reprinted in the English Books of Common Prayer (after a later *Preface*) under the heading *Concerning of the Church*. 'The History of the Church of Scotland' cited in the closing paragraph is the work, not then known to be from John Knox's pen, generally cited as 'The History of the Reformation in Scotland.' In the Catalogue of the British Museum it is entered thus: "III. 1366, *Scotland*. [The first booke of the History of the Reformation of religioun within the realme of Scotland [by John Knox], conteanying the maner and by what persons the light of Christ's Evangell hath bene manifested unto this realme, after that horrible and universall defectioun from the trewth, which has cume by the meanes of that Roman Antichrist.] (The second-thirde Booke) MS. NOTES [by Sir R. Troysden], [C.T. Vautrollier, London, 1587], 8vo. C. 25, c. 10 (1). Imperfect. No more perfect copy is known, as the work was seized at the press, and suppressed by order of Archbishop Whitgift. The running title of the work is, 'The Historie of the Church of Scotland.'" The British Museum has no other edition until that of 1644, edited by D. B. (David Buchanan).

A curious (and unfortunate, if not intentional) mistake has been made in the position of the asterisk. Set where the printer has placed it, it gives the impression that "the words of the Historie" which the authors of the *Preface* "keep" are those printed in italics. In point of fact it is not so. The quotation begins further up the page (line 7 from the top), at the words "That in all parishes of this realm." The words occur, exactly as they are quoted, in the 1587 edition of the 'Historie,' p. 218, and may be found in Laing's edition of The Works of John Knox, vol. i. p. 275 (Wodrow Society). The "ordinance" referred to was sent to John Knox at Geneva, Nov. 1558. The italics of the *Preface* were designed not to mark a citation, but to emphasise the position of the authors of the Service-Book; who turn round on the opponents of the book—the anti-innovators of the time—and charge *them* with being the "Ritualists."[1]

[1] I owe this explanation to my friend Dr Charles Creighton.

NOTE B.

THE RUBRIC ON DAILY SERVICE; OF CEREMONIES; THE ORDER FOR READING OF THE PSALTER; THE ORDER FOR THE READING OF THE REST OF SCRIPTURE; PROPER LESSONS FOR SUNDAYS AND HOLY-DAYS; PROPER PSALMS; TABLE OF PSALMS; ALMANACK; TO FIND EASTER FOR EVER; THE CALENDAR; ADVENT SUNDAY, &C.; THE HOLY-DAYS TO BE OBSERVED.

The *Rubric enjoining Daily Recitation of Divine Service* (p. 10) receives here a prominence not accorded to it in any other of the Anglican Prayer-Books. In all of these, the rule is printed as a closing section of the chapter *Concerning the Service of the Church*. Here, it has a page to itself, and is printed, as a rubric, in italics. It has grown also in stringency. In the 'First Prayer-Book of Edward VI.' (1549) Daily Service is rather taken for granted[1] than enjoined: "Neither [is it meant] that any man shall be bound to the saying of them [Matins and Evensong], but such as from time to time in Cathedral and Collegiate Churches, Parish Churches, and Chapels to the same annexed, shall serve the Congregation." In 1552, however (when John Knox was a chaplain to Edward VI., and the more extreme of the Reformers were in power), the obligation was extended to "all Priests and Deacons"; though with the permission to recite it either "privately" (*i.e.*, at home) "or openly,"[2] with the proviso "except they be letted by preaching, study of divinitie, or by some urgent cause." The clause here added, making the bishop or archbishop judge of an urgency too frequently asserted, is a speciality of the Scottish book: it was not adopted

[1] It must be remembered, however, that the old custom had not, then, been broken.

[2] "Open Prayer in and throughout this Act, is meant that Prayer which is for others to come unto and hear, either in common Churches, or private Chapels, or Oratories, commonly called the Service of the Church."—Act of Uniformity, I. Eliz.

for England in 1661 ;[1] but "sickness" was then substituted for "preaching, &c.," as the typical instance of "urgent cause" sufficient to justify non-compliance with the rule. The Scottish Book drops altogether the permission (invariable in English books from 1549 to the present day) to say the Divine Service privately in other languages than English.

Of Ceremonies. This chapter, supposed to be from the pen of Archbishop Cranmer, was originally inserted in the 'First Prayer-Book of Edward VI.' (1549) at the close of the book (after "Commination"); and was followed by a number of "Notes," enjoining the minister in parish churches to wear a surplice, permitting the dignitaries in cathedral and college churches, being graduates, to wear the hood of their degree, and requiring the bishop, when he officiates, to "have upon him, beside his rochet, a surplice or alb, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain." In 1552 the chapter was transferred to the position it has since held at the beginning of the book.

The *Orders and Tables*—providing for that orderly and continuous recitation of the Psalter and reading of the Bible which the Church inherited from the Synagogue, which formed the main part of her non-sacramental services, and which the Reformers wished to deliver from the manifold encumbrances wherewith in mediæval usage it had been wellnigh choked, while at the same time keeping appropriate lections for the special Commemorations which the English Church was careful to retain—are substantially those of 1549; but they have been considerably simplified—*e.g.*, the Scottish book was the first to depart from the older English method (denounced as unworkable by Bishop Wren) of making "February borrow of either the months of January or March one day; and so the Psalter which shall be used in February must begin the

[1] The last revision of the English Prayer-Book, begun in April 1661 (Savoy Conference), was completed before the end of that year, and adopted and subscribed by both Houses of Convocation, 20th December 1661. The Act of Uniformity, to which it was annexed, was passed in 1662, and the revision is sometimes dated from that year.

last day of January, and ended the first day of March." The plan devised for Scotland was adopted in the English Book in 1661.

The clause referring to the Old Testament, "excepting certain books and chapters which be least edifying, and might best be spared, and therefore are left unsaid," was assailed by Row[1] (in ignorance, we may suppose, that the words were those of the English Reformers) as "material errors"! "The leaving unread," he says, "of about 120 chapters of God's Word, and the neglecting of the Lord's undoubted truths, acknowledged Canonical Scripture by both Protestant and Papist, was not blasphemous enough sacrilege to the beastlie bishops; but they would needs put a reproach upon those chapters of the Holy Bible, that they are the least edifying, and might best be spared." One cannot but reflect how the libeller's later representatives for near two hundred years would read no Scripture at all in Divine service, and now find nothing in the Old Testament to suit their fastidious taste but a few Psalms and some chapters of Isaiah! Still, the clause was open to objection, and later revisions of the English Book have left it out.

The insertion here, and throughout the Book for Scotland, of the Scottish "Pasch or Easter," was more, perhaps, than merely a tribute to our northern nomenclature. It embodied in itself an argument for the day's observance, and a refutation of another not unfrequently urged against it. For if the name "Easter" was a legacy from Anglo-Saxon Paganism, "Pasch" could boast of an equally clear descent from the Scripture *πάσχα*.

The *Proper Lessons* for Sundays and Holy-Days, and the *Proper Psalms* for those days, are common to all the Anglican books from 1559. The 'First Prayer-Book of Edward VI.' provides Proper Psalms and Lessons only "for divers Feasts and Days," and gives these not in a Table, but along with the several Collects, Epistles, and Gospels.

In none of the Anglican books were lessons from the Apocrypha appointed to be read on Sundays; but for

[1] 'Historie of the Kirk of Scotland' (anno 1636); Wodrow Society. The extract in the text is a fair specimen of Row's revilings.

week-days large portions from "the rest of the Book of Daniel," Tobit, Judith, Wisdom, Ecclesiasticus, and Baruch were appointed, so much so that from 4th October to 27th November there was no other Old Testament lesson. Also when the Saints' Days began to be observed, a number of them were provided with "proper lessons" from the Apocrypha. For Scotland, King Charles, in a letter dated 18th October 1636, instructed the Scottish bishops to "insert amongst the lessons ordinarily to be read in the service out of the Book of Wisdom, the 1, 2, 3, 4, 5, and 6 chapters, and out of the Book of Ecclesiasticus, the 1, 2, 5, 8, 35, and 49 chapters."[1] This was done, and the chapters specified were apportioned as follows : *Conversion of S. Paul*, M. Wisd. 1, E. Wisd. 2 ; *All Saints*, M. Wisd. 3, E. Wisd. 5 ; *Purification*, M. Wisd. 4, E. Wisd. 6 ; *S. James*, M. Ecclus. 1, E. Ecclus. 2 ; *S. Bartholomew*, M. Ecclus. 5, E. Ecclus. 6 ; *S. Matthew*, M. Ecclus. 35, E. Ecclus. 49. As all these were Saints' Days, the "observation" of which in the Church of Scotland was still "under consideration" though the "offices" for them were to be "kept in the Liturgy,"[2] none of them were required to be read in Scotland at all ; and the King took special pains that not another chapter from the Apocrypha should be found in these Tables. Thus, for the English lessons for *Annunciation*, Ecclus. 2 and 3, he substitutes Ecclesiastes 2 and 3 (see Appendix to Introduction). His care in the matter availed in no wise to abate the bitterness of the assailants of the book. It was an enormity that the Apocrypha should be allowed at all.

The *Calendar* is of special interest. It had engaged in a marked degree the personal attention of the King, who in the letter just referred to enjoined the Scottish compilers, "That in the Calendar you keep such Catholic Saints as are in the English, that you pester it not with too many, but such as you insert of the peculiar Saints of that Our Kingdom, that they be of the most approved, and hereto have regard to those of the blood Royal, and such Holy Bishops in every see most renowned. But in

[1] Prynne, Hidden Works, p. 156.

[2] See Laud's Letter in Prynne, Hid. Works, pp. 152, 154.

no case omit Saint George and Patrick." Prynne will have it that Laud "*procured* this Warrant of Instructions from his Majesty,"[1] but it breathes of Charles in every line. The true son of the Church of England speaks alike in the injunction to keep the great Saints of the Church universal, and in the caution not to have too many. The descendant of James IV., whose purple "Robe Royal" he had selected to wear at his Scottish Coronation in 1634, follows, in regard to the "peculiar Saints of that Our Kingdom," the example set by his noble and accomplished ancestor, who had suggested the preparation of a Scottish Use, in which "our awin Scottis sanctis"[2] might have due place and honour. The Stuart (and Scottish) pride of ancestry comes out in the order not to omit the saints of the blood Royal; the policy of Charles's father (James VI.) to draw closer the union of the Three Kingdoms in the command in no case to leave out SS. George and Patrick;[3] and Charles's attachment to Episcopacy in the preference to be given to holy *bishops*. The order as to those connected with the several sees may point to an intention to restore some ritual commemoration of these (at least) of the "Black-letter" Saints, on the dedication feast of their several churches. The Royal command was obeyed. Accordingly we have, Jan. 11, David, King —David I., the "sair sanct for the crown," as James I.

[1] Prynne, Hid. Works, p. 156.

[2] See David Laing's Preface to his edition of the 'Aberdeen Breviary.'

[3] S. Patrick might have been included as a native of Dumbartonshire: as a witty Lord Provost of Glasgow put it, "The Scots are Irish, and the greatest of all Irishmen was a Scotsman." But the context shows that the King's motive was his policy to unite more closely his three kingdoms by a closer uniformity of their Churches. It should be remembered that in these same years Charles was labouring to improve the temporal estate of the Irish Church, had persuaded it to accept the English Thirty-nine Articles and a Book of Canons substantially English, and was urging the restoration of ruined churches and cathedrals (see Bishop Mant's History of the Church of Ireland, vii. 5). Apparently the *only* Irish edition of the 'Book of Common Prayer' in which S. Patrick's name appears was issued in 1637: a copy containing it is in the library of Keble College, Oxford; another is in possession of J. R. Garstin, Esq. of Braganston, Castle Bellingham, Co. Lowth, who has given this information to the Editor. See also 'British Magazine,' xxx. 625 *sqq*.

called him: he was never canonised by Rome; Jan. 13, Mungo, Bishop—S. Kentigern, the founder of Glasgow, whose Thirteen Hundredth anniversary was duly observed last year (1903) in Glasgow Cathedral; Feb. 18, Colman; Mar. 3, Constantine III., King; Ap. 1, Gilbert, Bishop of Caithness, the founder of Dornoch Cathedral; Ap. 20, Serf; June 9, Columba; July 6, Palladius;[1] Sept. 18, Ninian, Bishop, the Apostle of Scotland and founder of Candida Casa (Whithorn); Sept. 25 (it should have been 23), "Adamnan, Bishop";[2] Nov. 15, Machutus, the saint of Lesmahagow, who appears also in the English Calendar; Nov. 16, Margaret, Queen;[3] Dec. 4, Drostane. This is a fair representation, though there are others, especially of the Celtic cycle, who might fitly have been included—S. Machar, the founder of Aberdeen, SS. Fillan, Duthac, Baldred, Maelrhubha, Ternan, Modwenna, Boisil, and Magnus, the martyred Earl of Orkney. Nov. 5 is marked, in red letters, as "Powder Treason": it was a day on which sermons were preached, in Scotland, probably, as well as in England;[4] also the Accession of the reigning king ('Init. Reg. Carol.') is entered on March 27; his Scottish Coronation June 13, and his Birthday Nov. 19: the first and third in red letters, the second in black. The day of "State Services" was not yet, and there are no "offices" for any of these occasions.

The *Rule* (determining only Advent Sunday) was supplemented in the English revision of 1661 (mostly from notes by Bishop Cosin) by the Rule for finding Easter Sunday; and to the same date and the same prelate are due the

[1] Curiously enough, S. Palladius is not called a bishop, though he was one, and indeed was regarded by the Scottish historians before the Reformation as the *earliest* bishop in Scotland. Fordun, who believed that the Scots were Christians long before the coming of Palladius, says that prior to his time the Scots had only presbyters and deacons—"ritum sequentes ecclesiæ primitivæ" (iii. 8).

[2] S. Adamnan was not a bishop; he was Abbot of Iona, a position which only presbyters might fill.

[3] This is the right day for S. Margaret of Scotland. It was her *dies natalis*—the day of her death, and of her birth into the better life. In the Roman Breviary, for a curious reason, she is commemorated on June 10. See the Marquess of Bute's Translation, i. 1098.

[4] *E.g.*, by Bishop Andrewes.

Table of Vigils, Fasts, and Days of Abstinence, but there are Fasts here on the Eves of most of the chief Holy-Days; while among moveable Fasts, Ash-Wednesday, the Forty Days of Lent, and the Week-Days of Holy Week are specially provided for.

In the list of *Holy-Days* to be observed, the Scottish Book sets the example of inserting the Feast of the Conversion of S. Paul. Hitherto the Church of England since the Reformation had been without any special recognition of the great Apostle, to whose writings the Reformers owed so much, and in whose honour the Cathedral of London had long been dedicated. The Feast of S. Barnabas also is an addition. The Church of Scotland at this time observed only the greater Days of the Perth Articles; and, as we have seen, it was not meant that any of the other days should be immediately observed in Scotland. The mention of them, none the less, was sufficient to arouse the fury of John Row, who loudly exclaims against the "twenty-nine Holy-Days (England's Service Book has but twenty-seven) equalised in holiness to the fifty-two Sabbaths, or Lord's Days (but the Service Book loves rather the pagan word Sunday)"; sees in the days dedicated to the Blessed Virgin evidence of intention to "make her Queen of Heaven or a goddess"; and "entreats" us to remark the festival of "All Saints. Now it is notour that the Papists have November 1, All Hallow Day, or a day in honour of all their canonised Saints, which are of three sorts—*Bona Entia* as S. Peter, S. Paul, &c.; *Mala Entia* as S. Thomas Becket, S. Francis Raviliac, traitors, murderers" (it need hardly be said that neither of these occurs in the Scottish Calendar); "*Non Entia*, . . . So the Bishops will have us keep one anniversary day to the memory of all Popish Saints without exception"(!).

NOTE C.

The Order where and how Morning and Evening Prayer shall be said or sung.

In the title of this *Order*, the words "said or sung" —replacing the uniform heading for England "used and said"—are due, no doubt, to the strong desire of King Charles for as much music in the service as might be.

The first paragraph is considerably altered from the form in which, in the 'Second Prayer-Book of King Edward VI.' (1552), it originally appeared—"The Morning and Evening Prayers shall be used in such places of the Church, Chapel, or Chancel, and the Minister shall so turn him as the people may best hear." But the several forms agree (1) in giving the Ordinary a determining power, and (2) in the important direction, "And the Chancels shall remain as they have done in times past." No more effectual provision could have been made for the fitness and beauty of the house of God; and the arrangement contemplated by the pious and artistic King is now being more and more generally adopted in the parish churches of Scotland. "Within recent years the pulpit has been more and more restricted to its proper use as a preaching place. It is best placed on the north side of the entrance to the chancel, or of the space before the Holy Table."[1] It would require, however, a very careful investigation as to the condition of things in different parts of the country to determine what the rubric might exactly mean for the Scotland of 1637. If the earliest picture of the interior of a Scottish church after the Reformation — that showing James VI. as a child kneeling in prayer for justice on his father's murderers—is of any authority as a witness to the arrangement of a dignified Scottish church, the chancels were then (*circ.* 1567) exactly as Laud and Charles would have

[1] Black, Parochial and Ecclesiastical Law of Scotland (1901), p. 84. See the plan of the new church of Crathie, *ib.*, p. 412.

wished them to be—viz., cleansed of Popish ornaments, but with the Holy Table covered with a "decent carpet," and set altarwise in the place of honour.[1] Now although Darnley and his family were in the Roman Catholic interest, it is hardly conceivable that, when Romanism was proscribed by law, they could have meant to represent a Roman Catholic sanctuary, or dared to picture King James worshipping in one. At Perth in 1580, Holy Communion was celebrated in the chancel, which was railed off, and the people gave their alms and their tokens as they entered it.[2] In 1602, when Sir Walter Ogilvy of Deskford and Findlater, the ancestor of the Earl of Seafield, erected the Seafield "loft" or pew in the parish church of Cullen, he set it in the chancel, not where the altar had stood, but along the south wall of the choir;[3] but opinion was rapidly changing in a Puritan direction; and before 1633 altar-tables had so gone out of use that the erection in the Holyrood Chapel of a Holy Table, "four-neukit taffill maner of ane altar," for the Coronation (and Communion) of Charles I. "bred gryt feir of the inbringing of Poperie" in the breast even of an Aberdonian Royalist like honest Spalding.[4] Nevertheless the Covenanters of 1640-44 found numerous chancels from which to remove the steps and lower their floor to the level of the nave. The loft, with burial vault underneath, erected by the first Earl of Roxburghe in the chancel of the parish church of Bowden (involving the destruction of a magnificent Gothic reredos of stone), is dated 1644; and it was then probably that the fashion set in of the chief heritor turning the chancel to this use.

[1] Above the altar in this picture is a figure of Christ holding His cross; but this is plainly ideal, and not real: the Christ is living, and holds out His hand as it were in answer to the orphan's prayer.

[2] Sprott, Worship and Offices, p. 139. He cites Scott's History of the Reformers, p. 191.

[3] Cramond, Church and Churchyard of Cullen, p. 72.

[4] History of the Troubles, i. p. 36. See the account given by the same observer of the destruction of the rood-screen in Elgin Cathedral, 28th December 1640 (i. p. 376); and of the altar-screen in Aberdeen Cathedral, 16th December 1642 (ii. p. 216).

The second paragraph of the Order is a variant for Scotland of the English form as altered under Queen Elizabeth (1559)—"Shall use such ornaments as were in use by authority of Parliament in the 2nd year of the reign of King Edward VI., according to the Act of Parliament set in the beginning of this book." One cannot wonder that Scottish Churchmen should object to matters of the kind being determined by the Civil Power; but Row overstates the fact when, in face of the provision that this is to be "according to the *Act of Parliament* provided in that behalf," he speaks of "any religious ornament that the *King or his successors* shall prescribe by virtue of his prerogative-royal." Even a Stuart king is entitled not to be charged with more of "arbitrary government" than he was actually guilty of.

NOTE D.

An Order for Morning Prayer daily throughout the Year.

The 'First Prayer-Book of Edward VI.' (1549) gave a different heading: "An Order of *Mattens* daily throughout the Year," and, in like manner, "An Order for *Evensong*, &c." The change, made in 1552, was not simply a question of words: it lowered the note of both Services by substituting for the older and Scriptural[1] view of the Daily Service as pre-eminently the *praises* of God, the less unselfish one of prayer to Him.

At once "Presbyter or Minister" takes the place of "Priest" in the English Service-Books.

[1] Under the Law, the Morning and Evening Sacrifices were burnt-offerings—of devotion, not for atonement (Exod. xxix. 42); and when "the unprofitableness" of the Legal Sacrifices began to be felt, it is Praise that is to be substituted. See Pss. l. 23; xxii. 25, 26; lxix. 30, 31. The two last are Messianic Psalms, and prophesy the form of worship after the Atoning Death of Messiah. Compare Heb. xiii. 15.

The *Sentences*, like the other passages from Scripture throughout the Book, are given according to what we now call the *Authorised Version*, made in 1611, whose superlative merits were beginning to be recognised. It had an additional recommendation to Scotsmen in that, though the product exclusively of English scholarship, it had been made in the reign and at the suggestion of a Scottish-born king, James VI. The first Sentence gives a happier beginning than the English "When the wicked man": it consists of two later verses from the same chapter (Ezek. xviii. 31, 32, instead of Ezek. xviii. 27).

The sixth Sentence (from Prov. xxviii. 13) is peculiar to the Scottish Book; which, however, omits, as the English Book has done since 1661, the Baptist's call to repentance (S. Matth. iii. 1); and, less happily, the resolution of the Prodigal Son (S. Luke xv. 18, 19), common to all the English variants since 1552.[1]

The *Rubrics* to the General Confession and the Absolution have received significant amendment: the former "all humbly kneeling" instead of the English "kneeling" (1559) or "all kneeling" (1661); the latter "he standing up and turning himself to the people, but they still remaining humbly upon their knees," instead of "the people still kneeling" (1661). There was no direction for the people's position at all in 1559: it was probably a later piece of "stiffness" for any to rise up.

The last clause of the *General Confession*, "And the salvation of our own souls," is peculiar to the Scottish

[1] It was only in 1552 that the penitential opening—consisting of the Scripture Sentences, Exhortation, Confession, and Absolution—was added to the Daily Service. The Reformers of 1549, in "preparing the 'First Prayer-Book of Edward VI.,' omitted the mediæval forms of mutual confession and absolution (of the priest by the people and the people by the priest), which occurred in the latter part of the Service at Prime and Compline, and put nothing in their place. Hence it became necessary in revising the services in 1552 that this defect should be supplied, and the present forms were accordingly composed and brought into a much more suitable position for this purpose." See Proctor and Frere, 'New History of the Book of Common Prayer,' p. 368. It will be observed from this that the Absolution, so far from being Popish, belongs to precisely that revision of the Prayer-Book which was carried out under the more extreme of the Reformers (including Knox).

Book; and, not being marked in the copies sent from England, is probably an addition by the Scottish Bishops. It has always found a place in what has been called "the traditional liturgy" of the Church of Scotland.

In the *Absolution*, instead of simply "Ministers," there is here the fuller form, which also contains an argument, "the Presbyters of His Church, the Ministers of His Gospel"; while the form is at once strengthened, and delivered from any appearance of teaching that forgiveness comes from the Minister and not from Christ, by the insertion of the clause "that we may receive *from Him* absolution from all our sins."

The *Rubric before the Lord's Prayer* is much fuller than in the English books, and gives the rule when its doxology shall be said in the service and when omitted. The divines of neither party seem to have been aware of the very precarious position held by this doxology in the Original Text of the New Testament. Archbishop Laud's rubric (for this is his) is based simply on (sound enough) liturgical grounds. An amendment by the king, "shall say or sing the Lord's Prayer," has not been given effect to; the Scottish Bishops of 1637 not daring, apparently, to sanction an innovation which now (1903), by the adoption of the 'Church Hymnary,' has been allowed by the Assemblies of many of the British Presbyterian Churches, and is common enough in the services not only of the Church of Scotland but of the United Free Church.

The *Rubric for the Gloria* appears here for the first time; it was adopted in the English Revision of 1661, but with the omission of the words "or sing."

"Praise ye the Lord," to be said after the Gloria, "regardeth only the subsequent Psalm,"[1] and is an invitation to praise, as "Let us pray" calls to prayer. But the 'First Prayer-Book of Edward VI.' inserted after it, according to ancient custom, "*And from Easter Sunday to Trinity*, Alleluia." It was "more in compliance to [this] exemplary custom, than in advantage to the sense, which is complete enough without it,"[1] that King Charles added here the answer of the people, "The Lord's Name be

[1] L'Estrange, Alliance of Divine Offices, p. 77.

praised" (which is just Alleluia translated); but the alteration became law for England also in 1661.

The *Rubric to the Gloria after the Psalms*, directing the people to stand up at the same, is a peculiarity of this Service-Book. The prescribing of the people's answer, "As it was in the beginning, &c.," and the direction, "every one standing up at the same," are additions to the English Book as it stood in 1637.

The *Rubric as to Lessons* contains one significant alteration—"*Saint* Matthew, *Saint* Mark: the English Book had "Matthew, Mark."

Our Scottish practice, to introduce each Lesson with the words "Hear the Word of God," is both more impressive and more primitive. S. Chrysostom tells how the Deacon, rising up, saith, Listen, my brethren, and the Reader invites the attention of the hearers with, "Thus saith the Lord."[1]

The order "that in places where they do sing" the Lessons "shall be sung in a plain tune," disappeared from the English Book only in 1661.

Psalm xxiii., as an alternative to *Benedicite omnia opera*, because the latter, "The Song of the Three Children," is one of the Apocryphal additions to the Book of Daniel. Neither its merits nor the antiquity[2] of its use in the Church would have excused it to the Scots in 1637; but it has now a place in the 'Psalter, pointed for chanting, for Use in Churches, by authority of the General Assembly of the Church of Scotland.' The selection of the Twenty-third Psalm was probably in deference to the peculiar affection felt for it in Scotland, where (since 1650, in Rous's metre) it is always the first psalm taught to children.

Psalm c. was not allowed as an alternative to *Benedictus* in the 'First Book of Edward VI.' Permission came in 1552, partly as a concession to the notion of some that the Song of Zecharias was suitable only to the occasion that

[1] On Acts ix. Hom. 19.

[2] S. Proclus speaks of it "resounding every day all over the world"; the Council of Toledo (634) says the same; and the hymn was a special favourite with the Celtic saints, who knew its value against the Nature-worship of their heathen countrymen. See the 'Antiphonary of Bangor.'

gave it rise—a notion which led the framers of the American Prayer-Book to omit its closing verses.

The Book of 1549 inserted the Kyrie before the Apostles' Creed: this was omitted in 1552, in order to bring the latter into immediate connexion with the New Testament Lesson, to which it is the fitting responsory. "This and the other Creeds," says L'Estrange, "in the offices of our Church are always appointed to be said after the reading of some part of Canonical Scripture; because 'Faith cometh by hearing,' Romans x. 17." He adds that it is to be read standing, (1) because the Apostles were commanded, "Go, stand and speak in the temple to the people all the words of this life" (Acts v. 20); (2) because "the stationary posture importeth a resolution to defend and maintain the Faith we profess"; and (3) as recalling the catechumens' confession at their baptism, which was the original use of the Creed. The Scottish Liturgy was the first among the Anglican Books to insert the words "or sung" [since 1661, the English order has varied "sung or said"]. For the historical position of the Apostles' Creed in the use and affection of the Church of Scotland—albeit that in her *public* worship "it disappeared for centuries both from the Lord's Day Service and the Baptismal Office for Scotland" (Leishman, Westminster Directory, p. 112) —the student may consult Bonar, 'Catechisms of the Scottish Reformation,' Rankin, 'The Apostles' Creed in the Church of Scotland,' Sprott, 'Worship and Offices of the Church of Scotland,' and Cramond, 'Kirk-Session Records of Elgin.' It has, however, always remained as one of the Westminster Standards appended to the Shorter Catechism; it forms, now, a part of every Sunday Service (as well as of the Baptismal Service) in 'Euchologion'; and has been included (with the Nicene Creed) in the authorised 'Anthem Book' of the Church of Scotland, and in the 'Church Hymnary.'

The closing *Rubric at Morning Prayer*, enjoining (1) The Litany, or else The Prayer for the King's Majesty with the other prayers following, and (2) the Benediction, is peculiar to the Scottish Book. Previous and contemporary English Prayer-Books ended with the Third Collect. The

present English Rubric, with that for the Anthem "in Quires and Places where they sing," and the "Five Prayers, including "The Grace, &c.," was added in 1661. The Scottish doctrine of the Benediction has always been distinct and strong, and the practice of the Church of Scotland has corresponded therewith. See the 'Second Book of Discipline,' and the 'Westminster Directory,' with Dr Leishman's Note. English divines felt the omission in their own Book, and applauded its insertion in that for Scotland. "It looks like a solecism," says L'Estrange, "for a religious assembly to break off abruptly, as it were in the middest of sacred imployment, and for the people to depart without a Benediction. The premises well weighed, this [Scottish] rubric was very pertinently inserted."

NOTE E.

The opening *Rubric at Evening Prayer* (enjoining the Sentences, Exhortation, Confession, and Absolution, as at Morning Prayer) was a new thing. Till 1661 they were not printed in the English Books, nor a word said about them; but (as both at Matins and Evensong in the 'First Prayer-Book of Edward VI.') the service, as printed, began with "The Priest shall say," and the Lord's Prayer. It was apparently, however, the intention of the Church that the Sentences, &c., should be said; wherefore L'Estrange commends the insertion of this direction—"A very necessary Rubric. For though use and custom had stated in our Churches a practice conformable to it, annexing those prayers to the Morning and Evening Service, yet the want of express rule for its establishment left our [English] Liturgy, in this point, not altogether inobnoxious to exceptions."

It was the custom in England, in Charles I.'s time, in accordance with the *Rubric after Confirmation* (*q.v.*), to have on Sundays and Holy-days "Evening Service before Evening Prayer"—a half-hour's instruction and

examination by the curate of the children of his parish. L'Estrange, who witnesses to this, cites the similar rules of "the Belgick Church" and the advice of "the Palatine divines at the Synod of Dort," and expresses a "wish that they of the Presbyterian inclination would more listen to these their friends, and, if not for comformity's, yet for Christianity's sake, not suffer Preaching so totally to usurp and jostle out this most necessary office."

The only other differences of the Scottish Evening Prayer from that of contemporary England are (1) that *Magnificat*, and *Nunc dimittis*, with their alternative Psalms, are given (as are *Benedictus*, and Psalms xcv. and c. at Morning Prayer) in the Authorised Version (1611), not in "the Prayer-Book Version" [in the same form the Hymns from S. Luke are now again provided for use in churches in the 'Psalter' and 'Scottish Hymnal' of the Church of Scotland, and the 'Church Hymnary']; and (2) that, as at Morning Prayer, a closing Rubric enjoins a Prayer for the King's Majesty, &c., and the Benediction.

NOTE F.

Quicunque vult (Athanasian Creed), The Litany, Prayers, and Thanksgivings.

The *Rubric for the Quicunque vult* is that which had stood in the English Prayer-Books since 1559. It differs from that adopted in 1661 in the following particulars: (1) It has "Pentecost," and not "Whitsunday"; (2) it does not definitely say, though it implies, that the *Quicunque vult* is to be said *instead* of the Apostles' Creed; (3) it stops at "this Confession of our Christian Faith," making no mention, as the more modern rubric does, of that erroneous attribution of its authorship whereby it is "commonly called The Creed of S. Athanasius." On the other hand, the 'First Book of Edward VI.' had appointed its use only on the five great Festivals of Epiphany, Easter, Ascension,

Pentecost, and Trinity Sunday. L'Estrange (*in loc.*) cites the argument of "the learned Vossius" to show that S. Athanasius was not its author; and (in his Appendix) tells us that whereas it was "formerly [1549] appropriated to high Festivals only, but that by repeating it every month, it might become more familiar to the people, these [selected] days of the Apostles, and S. John Baptist were inserted." The direction for the Presbyter and people to stand while it is said appears first in the Scottish Book.

In the *text* of the Creed itself, the Scottish Bishops, at the instance (we may believe) of Bishop Wedderburn, had suggested several alterations; but only two of these were approved in England. "In the Creed of Athanasius," wrote Archbishop Laud, "we can agree to no more emendations, no, not according to our best Greek copies, than you shall find amended in this book."[1] The two, however, which Laud accepted, and which occur accordingly in the Scottish Liturgy, are valuable in themselves, as well as "interesting as an early attempt to meet the difficulties that have since been made so much of."[2] They are these: (1) (in verse 28 of the Creed) "He therefore that *would* be saved: *let him thus think* of the Trinity," instead of, "He therefore that *will be* saved *must* thus think of the Trinity." No doubt the meaning is the same, viz., "He that willeth, or wisheth, to be saved." In strict English, "He that *will* be saved" is not equivalent to "He that *shall* be saved," any more than the Latin, "Quicunque vult salvari" is equivalent to "Quicunque salvabitur." But apparently there are not a few who take it so. The Scottish emendation is less liable to such hasty misapprehension: it may well seem milder (if a Scotsman may express an opinion on the point) even to English ears; while it would have been undoubtedly a great help to a nation that is still, to a large

[1] See Archbishop Laud's "Letter to the Bishop of Dunblane" (April 20, 1636) in Prynne, p. 152; and in Sprott, 'Scottish Liturgies of James VI.,' p. lx. The "book" referred to is a copy of the English Liturgy into which, after Laud and Wren had considered the proposed changes sent from Scotland, were written those of them approved by the king. It was then sent to the Bishop of Ross.

[2] Bishop Dowden, Annotated Scottish Communion Office, p. 39, note.

extent, incapable of appreciating the difference between "shall" and "will." It needs to be emphasised that the *Quicunque* does not profess to tell us what God will do in the case of any individual: that is in *His* power. The object of the Athanasian Creed is to warn *us* Christians, to whom God has been pleased to entrust the revelation of His own being, how careful we must be to hold fast the same, to let no one spoil us of the Truth committed to our keeping, and to *contend earnestly for the Faith once delivered to the saints*. (2) (in clause 37) "So *He who is* God and Man is one Christ" instead of "So God and Man is one Christ."

To the inclusion of the Athanasian Creed in the Scottish Liturgy no objection seems to have been taken by the Presbyterian divines. They could hardly have done so; for (1) the acceptance in the Second Helvetic Confession (1566) of the three Creeds (Apostles', Nicene, and Athanasian) had been confirmed by the Scottish Church;[1] (2) Samuel Rutherford, replying to the position of the Independents as to Confessions, lays down several distinctions to be kept in view, one of which is: "4*th Distinction*. There is a confession of a particular man, what such a person or Church believeth *de facto*, as the Confession of the Belgick Arminians, and a confession *de jure*, what every man ought to believe, as the Nicene Creed, the Creed of Athanasius."[2] (3) The *Savoy Liturgy*, which expressed the opinions and claims of the English Presbyterians after the Restoration, has the following (after the alternative opening Prayers for Sunday): "Next, let one of the Creeds be read by the minister, saying,

"In the profession of this holy Christian Faith we are here assembled.

"I believe in God the Father, &c.

"I believe in one God, &c.

and sometimes Athanasius' Creed."

The Litany. We might have thought that the history

[1] See the Very Rev. Dr Leishman's John Macleod Memorial Lecture, 'The Church of Scotland as she was, and as she is'; and Grub, Ecclesiastical History of Scotland, ii. p. 151.

[2] Due Right of Presbyteries, 1644, p. 13.

—apart from the singular beauty—of the English Litany would have recommended it even to the bitterest opponents of the Service-Book. The very first of the Reformed Formularies of the Church of England (1544), it had been compiled by Cranmer,[1] on ancient lines indeed, but with distinct borrowings from Luther's Litany, and with the sharp excision (in 1549) alike of all Invocation of Saints and of Prayers (in any form) for the Dead; it had found special favour with the Lords and Barons in the beginning of the Scottish Reformation;[2] and we find, accordingly, that neither the General Assembly of 1638, nor the more learned objectors to the Liturgy—Baillie, Gillespie, and the like—say anything against it. But there was a tradition the other way. Knox had come to dislike it; its introduction by Dr Cox in the English congregation at Frankfort (exiled in Queen Mary's days) was one of the chief "troubles" which there began the long schism between Anglican and Puritan;[3] at a later date the repetition by the people of the responses was regarded as inconsistent with the high views of the ministerial calling held by the Scottish Church,[4] and now, in the very forefront of his railings against the Scottish Service-Book, Row sets the objection: "It hath a Letany more like unto conjuring nor prayers"![5] It need not be said that such objections to it have long since vanished. Petitions from it, mingled with verses from the Scottish metrical version of the Psalms and from the "Dies Iræ," fell from the dying lips of Sir Walter Scott. More recently it has been included in 'Euchologion': in which form the present editor, during his seventeen years' ministry in Aberdeen, said it every Friday at the Daily Service, when it was so much liked that people used to come on purpose that day to join in it.

The *Rubric before the Litany* [in the old copies the word

1 Proctor and Frere, History of the Book of Common Prayer, pp. 405 to 429.

2 Joseph Robertson, Concilia Scotiæ, clvii. pp. 147, 148.

3 Transactions of the Aberdeen Ecclesiological Society, 1893; Dixon, History of the Church of England, v. 265.

4 Sprott, Scottish Liturgies of James VI., p. 100.

5 Historie of the Kirk of Scotland, p. 403.

is invariably spelled "Letany"] is as it stood in the English Books of the period; but the "and without omission of any part of the other Daily Service of the Church on these days" (Sundays, Wednesdays, and Fridays) is peculiar to the Scottish Book. This came from England, and is no doubt an illustration of Laud's relentless zeal against all slovenly performance of Divine Service.

On the Litany itself as given here it may be noted (1) That the Deprecation against Sedition does not contain the express prayers against "rebellion" and "schism": of the latter of those evils the Church of Scotland had not as yet had any experience. The Church (and Realm) of England had suffered only too much from both when, in 1661, the petition was framed as it now stands in her Book of Common Prayer. (2) On the other hand, a clause which had once held a place in this Deprecation, against "the Bishop of Rome and all his detestable" ("abominable" in 1545) "enormities," had already disappeared. It had a place in Cranmer's original draft (under Henry VIII.); in the Litany of Queen Mary's time it was excised; and after reappearing in one of the tentative editions of Queen Elizabeth, it dropped out finally in 1558-59 from her authorised Prayer-Book. (3) In the first clause after the Obsecrations there is an alteration, which the king had made with his own hand, April 19, 1636 (see Appendix to Introduction), from "tribulation" and "wealth"—as it has always stood in the English Books—into "prosperity" and "adversity." (4) There is the curious change in the suffrage for the Royal Family, of "progeny" to "issue." This was a later alteration still, due, it would seem, to a Royal mandate of October 18, 1636. The word "progeny" stood in an edition of which Baillie speaks in a letter to his friend Spang,[1] but which was so effectually destroyed that no other trace remained of it till Bishop Dowden found some leaves of it used up in the binding of a Prayer-Book printed at Norwich.[2]

[1] Letters and Journals of Robert Baillie (Laing's edition), i. 32.

[2] Note on Archbishop Laud's Prayer-Book, 1637. By Bishop Dowden. With a Facsimile. 'Proceedings of the Edinburgh Bibliographical Society,' Session 1893-94.

The English dislike of "outlandish" names is illustrated in the name under which Queen Henrietta Maria is prayed for—"our gracious Queen Mary": even after the Restoration, in Charles II.'s Prayer-Books, she is "Mary, the King's Mother."

In accordance with the rule acted on throughout, the Litany in the Scottish Book has "Presbyters and Ministers of the Church" in place of the English "Priests and Deacons."

At the end of the Litany are placed in the Scottish Book (as in its English contemporaries) *Prayers* (1) for the King's Majesty; (2) for the Royal Family; (3) for the Clergy; (4) a Prayer to be said in the Ember Weeks; and (5) the Prayer of S. Chrysostom. Of these, four (1, 2, 3, and 5) have since 1661 been printed with the Morning and Evening Service, at the end of which the Scottish Book enjoins them to be said daily. The *Prayer for the King* dates substantially from the reign of Henry VIII. In its original form it was addressed to our Lord Jesus Christ, Who, more properly than God the Father, is addressed as King of kings,[1] and it contained the petition, "So instructe hym (O Lord Jesu) reygnyng upon us in erth, that his humaine majestie alway obey thy Divyne Majestie in feare and drede." Contrary to more recent English practice, the king's numeral is inserted, "Henry the Eyght."[2] The *Prayer for the Royal Family* is later. The youth of Edward VI. and the virginity of Queen Elizabeth rendered such prayers needless in their Prayer-Books. When, however, James came to the throne, this Prayer (composed, it is said, by Archbishop Whitgift, and certainly approved by him) was added, after the Hampton Court Conference, in 1604. It was then entitled, *A Prayer for the Queen, the Prince* [Henry] *and other the King and Queen's Children*, and began with the words, "Almighty God, which hast promised to be a Father of thine elect and of their seed." In the first forms of prayer published by King Charles I. (1625) the words "fountain of all goodness" were sub-

[1] Revelation xvii. 14, xix. 16.

[2] Proctor and Frere, New History of the Book of Common Prayer, p. 398.

stituted, the king being then without issue; they were restored again in 1632, when Prince Charles and the Lady Mary are mentioned; but in the following year they were again omitted. It was the first year of Laud's primacy, and the archbishop did not escape the charge that the change was due to his dislike of Calvinism; but the object seems to have been rather the avoiding of continual alterations. "The Royal Family" was added to include remoter connexions of the sovereign—*e.g.*, the much-loved Elizabeth, the Electress-Palatine, Charles's sister; and because "family" is more convenient—and more general—than "progeny."

The insertion of the word "Holy" in the title of the *Prayer for the Clergy* is ascribed by Prynne to Archbishop Laud, and is set down by him (as is also the Prayer to be said in the Ember Weeks) among the changes which "favour Popery, or tend towards it, or are directly Popish."[1] The substitution in the Prayer itself "who only workest great and marvellous things" is a manifest improvement on the awkward English form "who only doest great marvels": we cannot but be surprised that it was not adopted in 1661. Both these changes are thus peculiarities of the Scottish Book.

Prynne finds Popery also in the *Prayer to be said in the Ember Weeks*, with "its Title and Directory." It was probably composed by Archbishop Laud, for it was sent from England (see Appendix to Introduction), and here appears for the first time. With the addition of the words "endue them with" before "innocency of life," it was adopted by the English revisers of 1661, along with another from Bishop Cosin's Devotions (1627). This Prayer was appropriate to the rule laid down in the Book of Canons, ii. 8, "that all Ordinations shall be made at four times in the year; to wit, March, June, September, and December"; but the rule itself was an innovation on the practice of the Church of Scotland since the Reformation, of ordaining (as well as inducting) a minister in the presence of the congregation whereof he was to be the pastor.

In "The Forme and Maner of Ordaining Ministers and

[1] Hidden Works, p. 156.

Consecrating of Archbishops and Bishops, used in the Church of Scotland" (Edinburgh, 1620)[1] it is prescribed: "The Bishop is by his Edict to appoint a certaine day for the Ordination, and make the said Edict to bee published in the Parish Church where the Minister is called to serve; which day being come, there shall be ane Sermon made declaring the duetie and office of Ministers, with their necessitie in the Church and how reverentlie the people ought to esteeme of them, and their vocation." One reason for introducing the English custom may have been to make use of the restored Cathedrals,[2] others that it would make for greater dignity in the fulfilling of the rite, and would conduce to the establishing of that important distinction between Ordination and Induction which our writers have not invariably escaped,[3] and for the avoiding of those extreme claims on behalf of the people to the reassertion of which was due the unhappy Secession of 1843.

The *Prayer of Chrysostom* (the title "Saint" here is a later insertion) has been in the English Litany from the first: its presence is an evidence of Cranmer's knowledge and use of the Eastern Liturgies.

The *Occasional Prayers*, which follow the Litany, are wholly English, and two of them, the *Prayer for Rain* and the *Prayer in time of Dearth or Famine*, appear, appended to the Communion Service, in the 'First Prayer-Book of Edward VI.' A chapter in their history, interesting as showing "the minute care bestowed upon the final revision" of the Scottish Liturgy, has come to light with Bishop Dowden's recovery of fragments of the destroyed edition of 1636. "That edition, adopting the words of the English Book, read: "O God, heavenly Father, which by

[1] A copy of this rare print is in the Library at Saltoun, where it was shown to the editor by the Rev. T. E. S. Clark, minister of the parish. It is printed in the Miscellany of the Wodrow Society, vol. i.

[2] Charles I. had made S. Giles' Church, Edinburgh, a Cathedral, and meditated the rebuilding of the Cathedral of S. Andrews (Laud, Works, iii. p. 298).

[3] See George Gillespie's Treatise of Miscellany Questions. "Of the Election of Pastors with the Congregation's Consent."

thy Son Jesus Christ hast promised to all them that seek thy kingdom and the righteousness *thereof*," while the form which the words assumed in 1637 was in accordance with the true sense of Matt. vi. 33, "that seek thy kingdom and *thy* righteousness." It is perhaps worth observing that the present English Prayer-Book still preserves the faulty interpretation of this text. Further, the Scottish revisers —this was not a change that came from England (see Appendix to Introduction)—transposed the opening sentences of the Prayers *For Rain* and *In time of Dearth or Famine*, and, as probably most persons will judge, with advantage. The recovered leaf shows this collect in process of change[1]—"hast promised to all them that seek thy kingdom and the righteousness thereof all things necessary to our bodily sustenance; Behold, we beseech Thee, &c."—*i.e.*, it has got the transposition of clauses, but not the correction in accordance with the true meaning of the text.

The *Prayer in time of War* appeared in Queen Elizabeth's Prayer-Book, as it does now in the English Book, with "confound their devices"—whence, perhaps, "confound" in the National Anthem. King Charles ordered that in the Scottish Book the word "defeat" should be substituted. In the *Thanksgiving for Fair Weather* he deleted "plague" and inserted "punishment." His substitution, in the *Thanksgiving for Deliverance from Plague*, of "Church" for "congregation" was also charged by Prynne on Archbishop Laud, and paraded as an example of the changes "favouring Popery" which he had made upon the Service-Book.

The Thanksgivings *for Rain*, *for Fair Weather*, *for Plenty*, *for Peace and Victory* (now entitled *For Peace and Deliverance from our Enemies*), and the two forms *For Deliverance from the Plague*, had been added to the English Book in the reign of James I. Other Prayers and Thanksgivings now in the English Prayer-Book, but not found here, were additions of 1661. It may be mentioned, however, that the *Prayer for the High Court of Parliament* is ascribed to

[1] Archbishop Laud's Prayer-Book. Edinburgh Bibliographical Society, 1893-94.

Archbishop Laud, who published it in an *Order of Fasting* in 1625; that the *Prayer for all Conditions of Men* was by Bishop Peter Gunning, and the *General Thanksgiving* by Bishop Reynolds, one of the English Presbyterians who conformed at the Restoration.

NOTE G.

The *Collects, Epistles, and Gospels* in the Scottish Service-Book are the same for the most part as they stood in the contemporary English Books. They thus retain in general the form of those prior to the revision of 1661.

At that revision many of the *Collects* were lengthened (*e.g.*, that for S. Stephen's Day) to meet the wishes of the more moderate Puritans; and some (*e.g.*, that for the Third Sunday in Advent) were replaced by new ones. A good deal of pains also was taken to make the language smoother; and forms of speech which were becoming obsolete were altered for a more modern mode (*e.g.*, *which*, referring to a person, was changed to *who*, and *knowledging* to *acknowledging*). But it was not all gain: for example, the Collect for Innocents' Day lost the "touching antithesis—'not in speaking but in dying,'"[1] and that for Easter Even (which first appeared in the Scottish Book: there was no special collect for this day previously) the petition "and we not fear the grave."

A few changes for the sake of euphony were indeed introduced in this Book (see Appendix to Introduction), but the more important variations were on the *Rubrics;* thus in the direction for saying on S. Stephen's Day, after the Collect proper to that Festival, the Collect of the Nativity, it is provided that "instead of the words *and this day to be born* the Presbyter shall say *at this time to be born*."[2] To the title *the first day of Lent* was added "com-

[1] Bright, The Tome of S. Leo, note 36.

[2] This rubric is justly referred to by Bishop Dowden as "another illustration of the care bestowed on the Scottish revision."

monly called Ash Wednesday"; while we have examples of the care that was taken to ensure a Daily Service in the directions given that the Collect, Epistle, and Gospel for the Circumcision shall be used not only on any intervening Sunday, but "likewise upon every other day from the time of the Circumcision to the Epiphany," and the similar rubric enjoining the Ash Wednesday Collect, &c., "from Ash Wednesday to the first Sunday in Lent." Both of these appear first in the Scottish Book. But neither they, nor the others, were as yet enjoined to be "observed."

NOTE H.

The Holy Communion.

The Order for the Administration of this Sacrament constitutes the most distinctive feature of this Book. It is the feature which, on the one hand, called down upon it the most vehement abuse, supplied the main pretexts for charging it with Popery,[1] and made it a chief weapon in the hands of those who hounded its supposed author, Archbishop Laud, to a bloody death. It is the feature also which, on the other hand, has rendered the book a work of interest to the student of Liturgies, and worthy the attention of all who care for the due celebration of

[1] The General Assembly of 1638 makes no *special* reference to the Communion Office, but confines itself to denouncing the Book's "popish frame and forms in Divine Service," and the "many popish errors and ceremonies, and the seeds of manifold and gross superstition and idolatry" which it "contains" (Act, Sess. 14). To see the lengths to which learned and able men could carry their bitter denunciations of it, one must read Calderwood, 'Altare Damascenum'; Gillespie, 'English-Popish Ceremonies'; and Baillie, who, although declaring at first that it was not really chargeable with Popery (Letters), out-Heroded the others in his 'Ladensium, or The Canterburians' Self-Conviction' (1641), and his still more amazing 'Parallel of the Liturgy with the Mass-Book' (1661). See also Prynne's Hidden Works.' Compare, on the other hand, Laud's answers at his Trial (Works, vol. iii.), and see L'Estrange, 'Alliance of Divine Offices,' and Dowden, 'Annotated Scottish Communion Office.'

the chief ordinance of our Religion ; and has made it an influential factor in all subsequent efforts — English, Scottish, and American—to improve the somewhat meagre Communion Office of the Elizabethan Prayer-Book. It is impossible in the compass of these Notes to do more than indicate (*a*) the deviations in this Office from that in the English Book as it then stood, (*b*) the real authors of these deviations—whether Scottish or English, (*c*) the reasons for the more important changes, (*d*) the weightier, or more plausible objections urged against them, and (*e*) Archbishop Laud's answers to the chief of these charges.

Title and preliminary Rubrics. The Scottish Office follows the later English Books in dropping from the title the words of the 'First Book of Edward VI.,' "commonly called the Mass";[1] and also the rubric requiring the celebrating priest to put on him "a white alb plain with a vestment." The three paragraphs, however, regarding (1) notice to the curate of intention to communicate,[2] (2) the case of notorious evil livers, and (3) the case of those betwixt whom the curate (*Scot.*, "Presbyter or Curate") perceiveth malice, are as they stood in the Edwardine and Elizabethan Books. The two latter were altered in 1661 to the present English rule requiring a priest who repels any one on these grounds to give notice thereof to the bishop, on whom is laid the duty of proceeding against the offender. It was not the wish of Laud or of the Scottish bishops, any more than of Knox, to destroy Church Discipline.

The *fourth paragraph* of the rubic contains, however, notable alterations—(1) inserting the word "holy" before the Table ; (2) requiring it to be covered with a "carpet" as well as the "fair white linen cloth"; (3) "with other decent furniture meet for the high mysteries there to be celebrated"; (4) disallowing it to stand "in the body of

[1] The name was retained also by the Lutherans. See the Augsburg Confession, ii. 3, *De Missa*.

[2] Its form implies that there was time between Morning Prayer and the Communion Service for intending communicants to signify their names to the parish minister. This was altered in 1661 to "some time the day before." See Proctor and Frere, p. 475.

the church or chancel"; but (5) definitely placing it "at the uppermost part of the chancel or church"; (6) defining the "north side[1] of the Table" (as in the contemporary English Books) as "or end thereof";[2] and (7) adding the explanation that the Lord's Prayer—which occurs again just before the actual reception of the elements—is inserted here with a different intention, "for due preparation." All these changes came from England, and were written into the copy (1637) sent down to Scotland with King Charles I.'s own hand. They express, no doubt, the Royal wish, but they were Laud's wish too, and had been a special part of his policy for restoring something of dignity and beauty to the fabrics and the service of the Church of England. In the Church of Scotland till after the middle of the nineteenth century the Communion Table was commonly a narrow board of plain deal, running the whole length of the church from east to west. When there was no Communion this was divided up into a series of "table seats": on Sacrament Sundays the partitions were removed, and it was covered with a white linen cloth. The pulpit was usually at one side of the church, and at the celebration the minister came down and stood at one side of the long Table, with the communicants on either side and in front of him, as Ridley did in S. Paul's. Silently, and with hardly any observa-

[1] In the 'First Prayer-Book of Edward VI.' (1549) the rubric ran, "The Priest standing humbly before the Altar." When the old altars had been cast down (1550) and a wooden table placed (*e.g.*, by Bishop Ridley in S. Paul's) along the chancel lengthways (east and west), the priest standing on the north side would face south, and be in the midst of the communicants. When Laud had completed the work begun by Queen Elizabeth and Bishop Andrewes, and set the table once more altarwise at the uppermost end of the chancel, "end" became the more correct definition of the place he was to occupy, while "north side" (unexplained) might have been held to justify a placing of the table with one of its narrower ends towards the wall. The ungainliness of such an arrangement would not have prevented the Puritans adopting it. See Proctor and Frere, 'A New History of the Prayer-Book,' p. 477.

[2] He would still look south. Yet Baillie charges Laud with requiring that "whoever in the public prayers hath their face toward the . . . South . . . must be publicly called upon to turn ever towards the East" (Ladensium, p. 88).

tion, this custom (which was not without a singular beauty and impressiveness) has disappeared. The long Table is abolished; and the Holy Table, which is often very handsome, occupies a permanent position in a structural chancel. The minister celebrates, standing behind it in the middle of it, and the consecrated elements are carried to the people, who receive in pews, which, like the Table, are in most cases covered for the occasion with white linen.

The *Lord's Prayer and the Collect following* are in all the Anglican Service-Books. Baillie's remarks on these, and on what he confesses *not* to accompany them, may be given as a specimen of his proof that Service-Book is just the Mass!—"This *Pater noster* is the first speech which the Pope reads at the Altar. . . . If the second parcel, the *Ave Maria*, is not actually in our Book, may we not say it is potentially in it? when my Lord of Canterbury (in whose power it will be to put into it at the next edition these passages of antiquity which will be found expedient for our further union with other Churches) hath permitted Mr Stafford to print . . . of late the defence of the Popish use of this salutation. . . . The third part is the first Collect; the very name is little less than the Mass. . . . The first Collect in the Missal of Sarum is the same . . . to a letter. . . . The fourth part is the Introit (Ps. 43).[1] This is not in our Book actually, . . . yet we may take it virtually to be in our Book, for it's a part of the Mass which Canterbury professeth he likes well, &c."[2]

The *Rubric to the Ten Commandments* has the change, as elsewhere, of "Priest" into "Presbyter," and three additions (1) ordering the celebrant to turn to the people while he rehearses them; (2) directing the people to be "all the while" kneeling; and (3) bidding them "ask God mercy for the transgression of every duty therein, either according to the letter or mystical importance of the said Commandment." The "mystical" import refers, doubtless, to our Lord's exposition of the Sixth and Seventh

[1] This Psalm supplies the opening sentence in the General Assembly's Order of 1903.

[2] Ladensium, pp. 6, 7.

Commandments in the Sermon on the Mount (S. Matt. v. 21-32); but Prynne will have it that the intention is to "deny their literal morality," with the view of saving "the Archbishop's new crucifixes and images at Lambeth" from the condemnation of the Second, and "the Bishops' new Book of Sports" from that of the Fourth.[1]

In the first of the two *Collects for the King*, Prynne also saw Popery lurking under the substitution of the words "thy holy Catholic Church" for "whole congregation," and the insertion of the clause "and in this particular Church in which we live."[2] Both changes came from England: the latter very happy expression occurs in the *Officium Quotidianum* of Laud's 'Private Devotions.'[3] The contemporary English Book put the *Collect of the Day* before the *Collect for the King:* the Scottish rubric bids it be said after it, an improvement adopted for England in 1661.

The *Rubric to the Gospel.* The injunction to the people to stand appears here for the first time: their response, "Glory be to Thee, O God," is borrowed from the 'First Book of Edward VI.' (though there it is "the clerks and people" who are to "answer" with it). The direction for the people standing was adopted for England in 1661: if the response was not then enjoined, "tradition has supplied the deficiency." Baillie complains accordingly that "the Epistle was contumeliously debased, but the Gospel is superstitiously exalted"; and Prynne has discovered that the Rubric is "directly taken out of 'Missale Romanum ex Decreto Sancti Concilii Tridentini restitutum,'" and has been diligently noted "Rubricæ generales Missales" with the Archbishop's own hand in his Common-Place Book. This Rubric came to us from England.

The *Rubric to the Nicene Creed.* "The English" Book, remarks Baillie, "says no more but the Creed shall follow the Gospel,"—it ran, "shall be said,"—"but our Rubric says further, shall be said or sung, all reverently standing up, importing first that at the reciting of the Creed of Constantinople, not that of Nice, nor that of the Apostles,

[1] Hidden Works, p. 158. [2] Ibid. [3] Works, iii. p. 7.

we must use much more reverence than at the reciting of the Epistles of the Apostles, or writings of the Prophets. . . . Next our Book imports the singing of the Creed, and that according to the reasons of the Mass"—which are not referred to in the Service-Book at all, any more than his statement that the Creed is not to be said "either by priest or people, but is to be begun by the priest and sung through by the Quiristers": the Rubric is simply "shall be said or sung." To this Creed, as such, Baillie has no objection. It is now in the Anthem-Book issued by authority of the General Assembly of the Church of Scotland, and is said in the Communion Office used by the Assembly.

The Rubric *if there be no Sermon*, &c.—There is no Sermon in the General Assembly's Communion Order; but in 1637 there could hardly have been a service of any kind in Scotland without one, and Baillie cites the Rubric here as an evidence "how great enemies our Book-men are to sermons," declares that in this they are worse than the Papists, charges them with wishing to bring back the state of things existing under Popery, "where the want of our present kind of preaching did keep the people in their ancient simplicity," and adds, with some justice, if with gross exaggeration, that whereas the Homilies ordered in the Churches of Rome and England were composed, the former by the ancient Fathers, the latter "by the most sound Fathers of the English Church since the Reformation, our Homilies which we are obliged to receive are not yet extant, and the composition of them is committed to the hands of that faction who of late in their printed sermons have vented all the points of Arminianism, and the far most and grossest points of Popery."[1]

To the *Rubric for the Offertory* the Scottish Book has the additions, (1) of English origin, revived from the 'First Prayer-Book of Edward VI.,' "for the offertory," and (2) a Scottish insertion, "according to the length or shortness that the people are offering." "The offering" is a name that lingers in Scotland to the present day, and the idea is plainly Scriptural (S. Matt. v. 23; Heb. xiii. 16); never-

[1] Parallel of the Liturgy with the Mass-Book, p. 21.

theless the whole of this section was most bitterly denounced by not only Prynne and Row, but even by Baillie, as worse than Popish.

The *Sentences in time of Offering* differ—greatly for the better—from those in the English Books. They are, substantially, of Scottish selection, as Laud bears witness: "For the sentences of the Offertory, we admit all of yours, but we think withal that divers which are in our Book would be retained together with yours, as, namely, the 2nd, 4th, 6th, 7, 8, 9, 10, 13, 14, 15."[1] The Scottish bishops placed them in the order in which they occur in the Bible; followed (as throughout the Book) King James's translation, and omitted (as from the Apocrypha) the beautiful sentences from Tobit iv., and the English S. Luke xix. 8; 1 Tim. vi. 6, 7; Prov. xix. 17; Ps. xli. 1, possibly as referring too exclusively to the offering being for the poor (see *infra*, *Rubric at close of the Service*). Dr Neale remarks that some of the Offertory Sentences in the Scottish Book are those to which "reference, more or less direct, is made in the early Liturgies, as, for example, the very first, 'Abel, he also brought,' reminds one of the Ἄβελ τὰ δῶρα of S. James's Liturgy; and all those which differ from our own (*i.e.*, the English) speak more clearly and distinctly of the Eucharistic Sacrifice."[2]

The *Rubric for the Presentation of the Offerings* consists of two parts: a direction (*a*) for setting the Alms on the Holy Table, and (*b*) for "offering up and placing" on it the bread and wine prepared for the Sacrament. Both parts came from England, and were written by the King's own hand into the (English) Prayer-Book sent to Scotland: in the Lambeth copy, however, the first part (*a*) is in the handwriting of Archbishop Laud, whereas the second part

[1] Letter to the Bishop of Dunblane, in Prynne, 'Hidden Works,' p. 158.

[2] The selection of these sentences is due, no doubt, to Bishop Wedderburn, "though they can probably be traced back ultimately to Bishop Andrewes, who in his MS. Notes on the Book of Common Prayer (printed in his Minor Works, Lib. Anglo-Cath. Theol.) had marked these and some other texts of Scripture as suitable."—Bishop Dowden, 'Annotated Scottish Communion Office,' p. 39. See also pp. 193-196. May the Editor refer to an article of his own, "Doctrine and Ritual of the Offertory" ('Transactions of Aberdeen Ecclesiological Society,' No. XII., 1898).

(*b*)—along with the Rubric as to the disposal of the Alms, now set at the end of the Communion Office—is in the same handwriting as the warrant for altering; is placed within brackets; and is signed S. (*i.e.*, Secretary).[1] Both parts were new, and were a clear improvement on the Rubric as it then stood in the English Book:—"Then [2] shall the Church-wardens, or some other by them appointed, gather the devotions of the people, and put the same into the poor man's Box, and upon the offering days appointed every man shall pay unto the Curate the due and accustomed offerings." "In the beginning of the Reformation" the "box" was "placed near the High Altar," and the parishioners went up themselves to put in their alms; Bishop Andrewes "faulted the Church Wardens going up and down to receive the alms," and "the Scotch Rubric was rectified in this particular, as in others, conformable to his Notes." L'Estrange adds that "the ancient mode [of the communicants going up] was an exact pursuance of the text delivered by our Saviour (S. Matt. v. 23), which implieth that the gifts should be brought to the Altar: there they were presented by the people, and there received by the Priest."[3] Baillie objects to both parts of the Rubric: (*a*) is, he says, "the very formality of the Jewish offering": he omits to notice that our Lord had ordered it; (*b*) "is just the Popish offering in that place of the Mass, of the bread and wine as a preparatory sacrifice for the propitiatory following"[4]—though no propitiatory follows. On the other hand, when the Restoration came, (*a*) was adopted for England in 1661; but although Bishop Cosin proposed an adaptation

[1] Mr Hill Burton's Transcript in Advocates' Library.

[2] First Book of Edward VI., "In the meantime, whilst the Clerks do *sing* the Offertory."

[3] Alliance of Divine Offices, p. 179. He cites the case of the Emperor Valens as told by S. Greg. Naz. 'In Laud. Basilii.'

[4] Ladensium, p. 81. Baillie's word was taken up by the Scots Commissioners in the Articles of Impeachment presented against Archbishop Laud at his Trial, "the *preparatory* oblation of the elements, which is neither to be found in the Book of England now, nor in King Edward's Book of old." Laud defended the addition, saying, "As for the oblation of the elements, that's fit and proper; and I am sorry for my part that it is not in the Book of England" (Works, iii. 359).

of (*b*), "And if there be a Communion the Priest shall then offer up and place the bread and wine, &c.," it was rejected, and the present English rubric — which makes less provision for a reverent placing of the Elements than of the Alms—was inserted instead.[1] The Scottish Episcopal Communion Office (1764) retains both (*a*) and (*b*), and sets between them the sentence, "Blessed be Thou, O Lord God, for ever and ever," whose "peculiar propriety" won the praise of Bishop Horsley. In the Church of Scotland it is now quite common for the Alms to be presented in a "decent bason" at the Holy Table;[2] while the solemn bringing in of the Elements—all the people standing and singing Paraphrase xxxv. or Ps. xxiv. (7-10)[3]—is one of the most impressive parts of her Communion Service.

Prayer for the Church Militant. The words "militant here in earth" were not in the 'First Prayer-Book of Edward VI.': they were added in 1552, when all mention of the blessed dead was excised, and the prayer cut short at the intercession for the afflicted. In the Scottish Book the prayer received two amendments on the contemporary

[1] Bishop Dowden, Annotated Scottish Communion Office, p. 197. Laud's doctrine, however, received in 1661 support in the insertion then of the words "and *oblations*" after "alms" in the marginal rubric. Johnson ('Unbloody Sacrifice,' Pref. Epistle, p. 67) says this was done out of regard to the Archbishop's well-known sentiments, while Bishop Patrick writes, "This is to be understood, when you see the bread and wine set upon God's table by him that ministers in this divine service: then it is offered to God, for whatsoever is solemnly placed there becomes by that means a thing devoted and appropriated to Him" ('Christian Sacrifice,' p. 77). Mede argues that it was a Romanist corruption to "disuse this oblation of bread and wine, and bring in in lieu thereof a real and hypostatical oblation of Christ Himself" (Works, 3rd ed., p. 376. See Skinner, Scottish Communion Office Illustrated, pp. 101 *sqq*.)

[2] For older Scottish usages, see Sprott, Worship and Offices, pp. 138, 139.

[3] Ps. xxiv. (7-10) seems to have been universal prior to the introduction of the Paraphrases, or where these were disliked. The tune S. George's, Edinburgh, to which these verses of Psalm xxiv. are commonly sung in Scotland, is said to have been composed to suit this use of them. Great as are the merits of Par. xxxv., and holy as are the associations now connected with it, it may be doubted whether it is more suitable for this purpose than the Psalm which it has so commonly superseded. Ps. xxiv. is a *sursum corda:* it speaks, as Christ does Himself, at once of His Presence with His people and His Ascension into heaven (cf. S. John vi. 62, and xx. 17).

English form: (*a*) the mention of the purpose for which the congregation was there, "assembled in thy Name to celebrate the *commemoration* of the most precious death and *sacrifice* of thy Son, &c."; and (*b*) the beautiful thanksgiving for the faithful departed. Of these, (*a*) was in the 'First Book of Edward VI.,' "to celebrate the commemoration of the most glorious death of thy Son"—a form, however, which omitted the important word "sacrifice." Both forms, it should be noted, come from the Sixty-seven Articles of Ulrich Zwingli (A.D. 1523)—"Ex quo colligitur missam non esse sacrificium, sed *sacrificii* in cruce semel oblati *commemorationem*";[1] and the form in the Scottish Book is nearer the words of the Swiss reformer than those of Cranmer had been! As to (*b*), a glance will show how careful Charles and Laud were, while reviving this primitive and comforting section of the Intercession, to avoid giving offence:[2]—

First Prayer-Book of Edward VI. (1549).

And here we do give *unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints* from the beginning of the world: And chiefly in the glorious and most blessed Virgin Mary, mother of thy Son Jesus Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles and Martyrs, whose examples (O Lord) and stedfastness in the faith, and keeping *thy holy commandments*, grant us to *follow:* We commend unto thy mercy all other thy servants which are departed from us with the sign of *faith*, and now do *rest* in the sleep of peace: Grant unto them, we beseech thee, thy mercy and

Scottish Prayer-Book of Charles I. (1637).

And we also bless thy holy Name for all those thy servants who having finished their course in *faith* do now *rest* from their labours. And we yield *unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints*, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee, that we may have grace to *follow* the *example* of their *stedfastness in thy faith* and obedience to *thy holy commandments, that at the day of the gen-*

General Assembly's Communion Service (1903).

And rejoicing in the blessed communion of thy saints, we praise thy holy Name for all thy servants who have departed *in* the *faith*, and who having accomplished their warfare are at *rest* with thee in Paradise. We yield *unto thee most high praise and hearty thanks for* thy great *grace* and many gifts bestowed on them who have been *the lights of the*

[1] Schaff, Creeds of the Evangelical Protestant Churches, p. 200.
[2] See, for the views of Queen Elizabeth's committee of divines (1559), Dixon, v. 101.

First Prayer-Book of Edward VI. (1549).	*Scottish Prayer-Book of Charles I.* (1637).	*General Assembly's Communion Service* (1903).
everlasting peace, and *that at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may all together be set on his right hand, and hear that his most joyful voice: Come ye blessed of my Father, and possess the kingdom which is prepared for you from the beginning of the world.*	*eral resurrection we and all they which are of the mystical body of thy Son may be set on his right hand, and hear that his most joyful voice, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*	*world in their several generations, beseeching thee* to enable us to *follow* their *faith* and good *example*, that we with them may finally be partakers of thy heavenly *kingdom*.

"In this place," says Baillie, "they seem to make direct way for the worst absurdity in the Mass prayers, to wit, the offering of the sacrifice of bread and wine in honour of the saints and for the benefit of the dead . . . what say the Papists more for the honour of the saints in their offering?" He takes no notice of the significant omissions:—the "particular names," he insinuates, will soon be introduced; he complains that "here are prayers for the dead, even for the salvation of their soul," and sees in the distinction of the faithful departed in two ranks "the merest description that can be of the faithful in Purgatory"![1] He might have remembered that Calvin, referring to the prayer as it had stood in the 'First Prayer-Book of Edward VI.,' had written to the Protector Somerset: "I well know that this *cannot be construed* into an approbation of the *Papistical Purgatory*. Nor am I ignorant that there can be brought forward an ancient rite making mention of the departed, so that the communion of all the faithful, being united into one body, might be set forth."[2]

The *Three Exhortations*—"a special feature of the Reformed offices." That given first in the Scottish Book was written by Peter Martyr, and was to be used when the minister saw the people "negligent to come to the Holy Communion." Excellent in itself, it was more suitable for the Sunday before Communion than for the day when the

[1] Parallel of the Liturgy with the Mass-Book, pp. 28, 29.
[2] Epistles, p. 39.

Sacrament was to be celebrated: it was barely consistent with the rubric as to giving previous notice to the curate, and with the duty of making preparation before Communion. Accordingly, by Cosin's advice, its opening sentence was altered in the English revision of 1661. There are other differences: (1) Whereas all the English Books read "as the Son of God did *yield* up his soul by death upon the cross," the Scottish alters to "did *offer* up himself by death upon the cross"; and (2) reminds us of our "duty to celebrate" as well as to "receive" together the Holy Communion. Both these changes came from England (Appendix to Introduction). Then (3) the Scottish Book retains the strong passage against non-communicating attendance—at least, against "standing by as gazers, and lookers-on and not being partakers"—which the English dropped in 1661; and (4) it retains a final clause, which also the English omitted in 1661, "while we shall receive, &c."

The *Second Exhortation*, which was meant apparently to be read at every celebration, is what we know in Scotland as the Fencing of the Table;[1] it is given here exactly as it had stood in the English Book since 1552. As originally composed, and as it stood in the 'First Prayer-Book of Edward VI.,' it had a fuller and richer opening; and at its close exhorted "such as were satisfied with a general confession, not to be offended with those who think it needful or convenient for the quietness of their own conscience particularly to open their sins to the priest," and *vice versâ*. It was again recast in 1661, and appointed to be read "when the Minister giveth warning for the celebration of the Holy Communion," as Baillie desired.

The *Third Exhortation* calls to self-examination and the grateful remembrance of our redemption by the death of Christ. Except that the paragraph beginning "Therefore, if any of you be a blasphemer, &c.," has been transferred to the "Fencing" as more appropriate to it, it is, almost exactly, the Third Exhortation of the present English Book.

In the 'First Prayer-Book of Edward VI.' the long Ex-

[1] For an ancient (Fourth-century) example, see 'The Testament of our Lord,' Bk. i. chap. 23, "The Deacon's Admonition."

hortation was followed by a rubric declaring (1) that where there was a daily Communion it was sufficient to read the long Exhortation once a-month, (2) placing intending communicants in the choir, the men on the one side and the women on the other, (3) enjoining the adding a little water to the wine in the chalice, and (4) "setting both the Bread and Wine upon the Altar." All this was omitted in 1552, and the Scottish Book does not restore it.

The *Invitation*. The giving of this name to this Short Address was the work of the Scottish prelates: it had no name at all in the English Book: the King had suggested "this Exhortation following." It comes from the *Order of Communion* of 1548.[1]

The *Rubric to the Confession* came from the same source, but has undergone many alterations. Originally it contemplated the Confession being said by one of the laity who intended to communicate, speaking in name of the rest—"by *one of them*, or *else* by one of the ministers or by the Priest himself." The Scottish Book was the first to order it to be said "by the Presbyter or Deacon," and to require that he as well as "all the people" should kneel. Not till 1661 were all the intending communicants to join in saying it.

The *Confession*, composed in 1548, is partly an expansion of the old Latin form (from which is derived the phrase "by thought, word, and deed") and partly a condensation from the long form in the 'Consultatio' of Hermann, the Reforming Archbishop of Cologne.[2] Nowhere were the English compilers of the Prayer-Book happier, and this Confession has remained the same in all the Anglican books, except for the modernising of "knowledge" into "acknowledge," which first appeared in the Scottish Book, and was due to the taste of Charles I.

[1] An *Order* prior to the 'First Book of Edward VI.': in it the Latin Mass was untouched, but certain devotions, &c., in English were supplied for the use of the communicants. Proctor and Frere, p. 38, and Dixon, 'History of the Church of England,' chapter xiv. The *Order of Communion* was a work of the same "Windsor Commission" as gave us the 'First Prayer-Book of Edward VI.'

[2] The 'Consultatio' was prepared by Bucer with the help of Melanchthon, and appeared in 1543.

The *Rubric to the Absolution* in 1549 was simply, "Then shall the Priest stand up, and turning himself to the people, say this"; in 1552 the clause was inserted "or the Bishop (being present)": the Scottish Book, according to its wont (besides substituting "Presbyter" for "Priest"), tells us plainly what the Presbyter stands up to do—"pronounce the absolution as followeth." There was no need to hesitate about this; both name and thing are in Knox's Liturgy;[1] and in "The practice of the Lord's Supper as used in Berwick by John Knox" we read, "the minister ought openly to pronounce to such as unfeignedly repent and believe in Jesus Christ to be absolved from all damnation and to stand in the favour of God."[2]

The *Absolution* also dates from 1548, and has suffered no change.

The *Comfortable Words* in like manner, except that in the Scottish Book they are taken from the Authorised Version of the Bible. Of them also the idea—with the 2nd, 3rd, and 4th of the selected sentences—was from Hermann's 'Consultatio,' only they were now set after the Absolution instead of before it. Knox, at Berwick, seems to have followed Hermann's order.

In the 'First Prayer-Book of Edward VI.' the Invitation, Confession, Absolution, and Comfortable Words came later in the service, being interposed between the Consecration and the receiving of the Sacrament. To that position they were restored in the Scottish Episcopal Communion Office (1764): Charles I. and Laud, however, were content to leave them where they had been placed in 1552.

The *Sursum Corda* was preceded till 1552 by "The Lord be with you," and its response, "And with thy spirit"—taken, so say Durandus[3] and Bona,[4] from Boaz's salutation to his reapers in the fields of Bethlehem (Ruth ii. 4), and answering to the salutation "The grace, &c.," in the Liturgy of S. Chrysostom:[5] their removal is, doubtless, a

[1] Book of Common Order (in this series), pp. 54 and 71.

[2] Lorimer, Knox and the Church of England, p. 291. Knox's words are closer to those in Hermann's 'Consultatio' than are those of the Prayer-Book. See also Calderwood, vi. 243.

[3] Rationale, iv. 14. [4] Rerum Liturgicarum, ii. 5.

[5] Neale and Littledale, Primitive Liturgies, p. 112.

loss; but even the *Sursum Corda* was objected to by Baillie and the rest, although it is in truth but the devotional expression of that which the Scots Confession of 1560 lays down so admirably:—"The Holy Ghost, who by true faith carrieth us above all things that are visible, carnal, and earthly, and maketh us feed upon the Body and Blood of Christ Jesus, which was once broken and shed for us, which is now in heaven."[1]

The *Preface*, *Proper Prefaces*, and the *Doxology* (the *naming* of the last is peculiar to the Scottish Book) are as they have stood in the Anglican books since 1549, except (1) that since 1552 the Hosanna has disappeared; (2) that the Proper Preface for Christmas originally ran, as it does here, "as on this day": Baillie objects, with some reason, that "in our Preface is matter of more quarrel [than in the Roman], for it says that Christ was born on that day, which to some breeds no small scruple:"[2] it was altered in 1661 to "as at this time"; and (3) the Scottish Book, by Scripture warrant (S. Luke i. 42, 48), inserts "blessed" before "Virgin Mary."

At this point we meet one of those alterations on the *order of the service* which contribute so largely to the peculiar interest of this Communion Office: *the Prayer of Humble Access* with its *Rubric* had stood at this point in all the English Books from 1552,[3] and that is still its place in the English Liturgy. But it is a position manifestly inappropriate. The Feast is not ready: the Consecration has not taken place: the Memorial has not been made before the Father. It is too soon to be thinking of *our* communicating: let God have His honour in the first place. Yet neither Charles nor Laud suggested the transposition. The King (see Appendix to Introduction) is content with the suggestion that the Rubric to the Prayer of Humble Access shall (here as elsewhere) describe the purpose of the Prayer, by changing "this prayer following" into "this collect of humble access unto the holy com-

[1] Confession of Faith of the Protestants of Scotland, Art. xxi.

[2] Ladensium, p. 25.

[3] In 1549 it stood just before the Act of Communication, after the Comfortable Words which then were there

munion as followeth." To the Scottish bishops therefore, and to their bold using of the powers allowed them, is due the marked improvement which we find in the text, of removing the Prayer of Access till after the Prayers of Consecration and Oblation, and the Lord's Prayer. Challenged at his trial with *making* this and other changes in the order of the prayers, Laud replies: "Though I shall not find fault with the order of the prayers as they stand in the Communion-book of England, (for, God be thanked, 'tis well;) yet, if a comparison must be made, I do think the order of the prayers as they now stand in the Scottish Liturgy, to be better, and more agreeable to use in the Primitive Church; and I believe they which are learned will acknowledge the matter."[1]

The *Rubric to the Prayer of Consecration*, however, received from Charles a notable addition. In England ('Prayer-Book of James I.,' 1604) it stood, "Then the Priest standing up shall say as followeth"—(a pale rendering, it will be confessed, of the 'First Prayer-Book of Edward VI.,' "Then the Priest turning him to the Altar, shall say or sing, plainly and distinctly, this prayer following"). Charles—steering carefully between the baldness and vagueness of the one and the explicit mention of "the Altar" in the other—enjoins, as here: "Then the *Presbyter* standing up, shall say the *Prayer of Consecration* as followeth, *but then during the time of consecration he shall stand at such a part of the holy Table*,[2] *where he may with the more ease and decency use both his hands*": (the changes are marked by italics). The change involved the substitution, during this part of the service, of what is known as the "Eastward" instead of the "North-end" position of the celebrant. This was fastened on, of course; and it was made an item by itself in the complaint of the Scottish Commissioners against Laud at his trial: "It seems to be no great matter that without warrant of the Book of England, the presbyter going from the North end of the Table shall stand, &c. . . . yet

[1] Works iii. 344.

[2] "Holy Table" may be said to be the classical name for it in Scotland as in Greece. We find it in Burns.

being tried it importates much: as that he must stand with his hinder parts to the people; representing (saith Durand[1]) that which the Lord said to Moses, 'Thou shalt see My hinder parts.'" Whereto Laud, after a sarcastic reference to the Scots' new esteem for the English Book, indignantly replies, "I protest in the presence of God I know of no other intention than that given in the Rubric. What warrant have they for this? Why, Durand says so. Now truly the more fool he. And they shall do well to ask their own bishops what acquaintance they have with Durand. For as for myself, I was so poorly satisfied with the first leaf I read in him that I never meddled with him since. Nor indeed do I spend any time in such authors as he is."[2]

The *Prayer of Consecration* has also received material and momentous emendation; which too was sent down from England. The chief points are these:—

(I) There is now, for the first time since 1549, a distinct Consecration of the Elements (see p. 267). It was a want which needed to be met. For not only had Roman Catholics complained that "consecration" was absent from the English rite,—"Nor when he rehearses the words of Christ, 'This is My Body,' by which words the bread is consecrated, has he [the priest] any regard or respect to the Bread, but repeats them as if he were telling a tale, or rehearsing a story,"[3]—but the Presbyterians also (while rejecting the Romish view that those particular words, *This is My Body*, &c., effect the consecration, and holding, as Gillespie puts it, "that Christ did not consecrate the Bread to be the Sacrament of His Body by those words, *This is My Body*, it is manifest, because the Bread was consecrated before His pronouncing of those words, else what means the blessing of it before He brake it?"[4]) complained that the English Book had not one word of "Lord bless the elements or action";[5]

[1] Durand's 'Rationale,' iv. 11. 2. [2] Works, p. 346.

[3] Bishop Scot of Chester, censuring the Prayer-Book of Queen Elizabeth in the Parliament of 1559. See Dixon, v. 102.

[4] Gillespie, English Popish Ceremonies, p. 352—a very learned passage. In this he is followed by the Anglican L'Estrange, p. 206.

[5] See Sprott, Worship and Offices, p. 120 *sqq*.

English Book (1549).	*English Books* (1552-1604).	*Scottish Book* (1637).	*General Assembly's Office* (1903).
Hear us, O most merciful Father, and with thy Holy Spirit and word vouchsafe to bl✠ess and sanct✠ify these thy gifts and creatures of bread and wine that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ, Who in the same night, &c.	Hear us, O most merciful Father, and grant that we receiving these thy creatures of bread and wine according to thy Son our Saviour Jesus Christ's holy institution in remembrance of his death and passion may be partakers of his most blessed body and blood; who in the same night, &c.	Hear us, O most merciful Father, and of thy almighty goodness vouchsafe so to bless and sanctify with thy word and Holy Spirit these thy gifts and creatures of bread and wine that they may be unto us the body and blood of thy most dearly beloved Son; so that we receiving them according to thy Son our Saviour Christ's holy institution, in remembrance of his death and passion may be partakers of the same his most blessed body and blood, who in the same night, &c.	O most merciful Father . . . and to bless and sanctify with thy word and Holy Spirit these thine own gifts of bread and wine which we set before thee that we receiving them according to our Saviour's institution in thankful remembrance of his death and passion may through the power of the Holy Ghost be partakers of his body and blood with all his benefits to our spiritual nourishment, &c.

and indeed when they came into power in England, they enjoined such in the Westminster Directory.[1]

Observe how, in supplying this need, Charles and Laud (1) omit the sign of the Cross prescribed in the Book of 1549; yet (2) draw the additional words they want from that still authoritative (and Reformed) source; (3) combine them with the further words introduced in the Prayer-Book of 1552; and (4) render, though scarcely perhaps with all the fulness that might be wished, that honour to the Holy Ghost which is so eminently fitting in the Holy Communion.[2]

(II) There are now also, for the first time since 1549, appended on the margin *Rubrical Directions* that the officiating Presbyter, when he comes to these words *took Bread*, shall "take the Paten in his hand," and that at these words *took the Cup* he shall "take the Chalice in his hand, and lay his hand upon as much, be it in chalice or flagons, as he intends to consecrate." The lack of such directions had also been felt as a defect in the Elizabethan Prayer-Book, Bishop Scot complaining "by the order of this Book [1559] the priest neither takes the Bread in his hand nor blesses it, nor breaks it": it is evident, however, from L'Estrange that the acts were performed;[3] so that the insertion of the marginal rubrics was rather to confirm and enforce an existing practice than to make a new or restore an old one. It seems, however, if we may judge from an old print preserved in the vestry of S. Giles' Cathedral, Edinburgh, that it had been customary to set the flagons under the Table, not on it;[4] so that here too the direction was framed to meet cases not unlikely to occur. The Westminster *Directory* enjoins the actions, though at a later point in the service; in 1661 Rubrics prescribing them were inserted in the English Prayer-Book.

(III) A minor change was the insertion of the word "Almighty" before "goodness."

1 Leishman's edition, p. 51. See note *in loc.*

2 Sprott, Worship and Offices, p. 119.

3 Alliance of Divine Offices, p. 206.

4 Such a practice, however undesirable, would not necessarily invalidate the consecration, for the additional wine poured in has been held to be consecrated by admixture with that already in the chalice.

It is painful to find a man like Baillie insisting that these manifest improvements lend "great appearance that our men intend to have their words expounded popishly."[1] Laud's answer to the charge founded on this is of great importance:—"They say the corporal presence of Christ's Body in the Sacrament is to be found in the Service-Book. But they must pardon me: I know it is not there. . . . The words, it seems, are these, 'O merciful Father of thy Almighty goodness . . . Son.' Well, if these be the words, how will they squeeze corporal presence out of them? Why, first, 'the change here is made a work of God's omnipotency.' Well, and a work of omnipotency it is, whatever the change be. For less than Omnipotency cannot change those elements, either in nature, or use, to so high a use as they are put in that great Sacrament. And therefore the invocating of God's Almighty goodness to effect this by them is no proof at all of intending 'the corporal presence of Christ in this Sacrament.' 'Tis true, the passage is not in the Prayer of Consecration in the Service-Book of England; but I wish with all my heart it were. For though the consecration of the elements may be without it, yet it is much more solemn and full by that invocation."

"Secondly, 'these words,' they say, 'intend the corporal presence of Christ in the Sacrament, because the words in the Mass are *ut fiant nobis*[2] 'that they may be unto us the Body and Blood of Christ.' Now, for the good of Christendom, I would with all my heart that these words, *ut fiant nobis*,—that these elements might be 'to us' worthy receivers, the blessed Body and Blood of our Saviour,—were the worst error of the Mass. For then I could hope that the great controversy, which to all men that are out of the Church is the shame, and among all that are within the Church is the division of Christendom, might have some good accommodation. For if it be only *ut fiant nobis*, that they may be to us, the Body and the Blood of Christ; it implies clearly that they 'are to us,' but are

[1] Ladensium, p. 41.

[2] The words in the Canon of the [Roman] Mass are—"Ut nobis corpus et sanguis fiant dilectissimi Filii tui Domini nostri Iesu Christi."

not transubstantiated in themselves into the Body and Blood of Christ, nor that there is any corporal presence in or under the elements. And then nothing can more cross the doctrine of the present Church of Rome than their own service. For as the elements after the benediction, or consecration, are, and may be called, the Body and Blood of Christ without any addition, in that real and true sense in which they are so called in Scripture; so when they are said to become the Body and Blood of Christ, *nobis*, to us that communicate as we ought, there is by this addition, *fiant nobis*, an allay in the proper signification of the body and blood; and the true sense, so well signified and expressed, that the words cannot well be understood otherwise, than to imply not the corporal substance, but the real, and yet the spiritual use of them. And so the words, *ut fiant nobis*, import quite contrary to that which they are brought to prove."[1]

The *Prayer of Oblation, with its Rubric.* The *Rubric* is peculiar to the Scottish Book: it came from England (Appendix to Introduction), and characteristically describes, as well as prescribes, the Prayer it introduces.

The *Prayer of Oblation* is from the 'First Prayer-Book of Edward VI.' (1549) (Cranmer's), except that it leaves out the words "and command these our prayers and supplications, by the ministry of thy holy Angels to be brought up into thy holy tabernacle before the sight of thy divine Majesty." It had been omitted, much to the loss of the Service, in 1552, and not restored under Elizabeth (1559); which gave occasion to the strictures of the Romanist[2] divines that, not only had "the oblation of the blessed Body and Blood of our Saviour unto God the Father"

[1] Laud, Works, iii. 353-355. The passage is quoted in 'The Church Quarterly Review,' Ap. 1903, p. 65. See Bishop A. P. Forbes's criticism, 'Theological Defence,' p. 106. 'The Scottish Episcopal Communion Office' (1764) places the Invocation of the Holy Ghost not in the Prayer of Consecration but after it in the Prayer of Oblation, and omits the words "to us." See Bishop Dowden, 'Annotated Scottish Communion Office,' pp. 12-14, with remarks in his Introduction, p. 16, and note pp. 213 *sqq*.

[2] Dixon prefers the term "Romanensian" as marking the fact that *these* objectors, while preferring the Roman ways, had not yet withdrawn from the communion of the English Church.

been "willingly taken away"[1]—as it was, but that even Scripture was not followed, for whereas our Lord, when He "took bread, gave thanks," "we [in this Book] in the time of consecration give no thanks."[2]

The latter of these criticisms was sound; and the omission it complained of is here supplied, not only with words of thanksgiving, but with vows of the communicants presenting to God, as S. Paul "by the mercies of God"[3] beseeches them to do, "their bodies living sacrifices"—vows which the compilers of the Book of 1552 had postponed till after the reception of the Sacrament.

To the former objection, however, no concession could be made. The Church of England, as reformed, had purposely put away "the sacrifice of Masses in which it was said that the Priest did offer Christ for the quick and dead to have remission of pain or guilt."[4] Yet was it true that a sacrificial aspect[5] in the Holy Eucharist had been acknowledged from the first: Laud and his school, like Cranmer before them, were too learned in the Fathers not to know that; they felt, moreover, the force of our Saviour's words, τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν;[6] and accordingly, while departing utterly from the oblation of the Host in the Roman Missal (which ran: "Receive, O holy Father, . . . this immaculate Host which I, thy unworthy servant, offer unto thee . . . for my innumerable sins . . . and for all faithful Christians living and departed . . ."), they were careful to provide an Anamnesis, which is neither more nor less than that enjoined in Scripture—"the memorial which thy Son hath willed us to make." Challenged for inserting at this point in the service the words "memorial" and "sacrifice of praise," as intending that they might be "understood

[1] Scot, Bishop of Chester, speaking against the Bill for Uniformity, in the first Parliament of Elizabeth (1559). Dixon, v. 104.

[2] Ibid., p. 105, note. This objection was urged by "the excellent Dean Boxall of Peterborough," who had been one of Queen Mary's councillors.

[3] Rom. xii. 1.

[4] Thirty-nine Articles, xxxi.

[5] For an interesting exposition of this principle see the late Very Rev. Professor Milligan's 'Ascension and Heavenly Priesthood of our Lord,' Lecture vi.

[6] S. Luke xxii. 20.

according to the Popish meaning, not of the spiritual sacrifice, but of the oblation of the Body of the Lord," Laud replies: "Now, ignorance and jealousy, whither will you? For 'the sacrifice of praise and thanksgiving,' no man doubts but that it is offered up; nor doth any man of learning question it, that I know, but that according to our Saviour's own command, we are to do whatever is done in this office, 'as a memorial of his body and blood offered up, and shed for us'—S. Luc. xxii. Now, 'tis one thing to offer up his body, and another to offer up the memorial of his body, with our praise and thanksgiving for that infinite blessing; so that, were that change of order [in the sequence of the Prayers] made for this end (*which is more than I know*), I do not yet see how any Popish meaning, so much feared, can be fastened on it."[1]

Laud seems to imply—and the opinion derives, I think, some confirmation from the absence from the Prayer-Book which the King sent to Scotland (Appendix to Introduction) of any command to change the order of the Prayers at this point—that the *altered sequence*, one of the chief beauties of the Scottish Liturgy, was *due to the Scottish Bishops*. His persecutors said "there are divers secret reasons for this change": "Surely," the Archbishop replies, "there was reason for it, else why a change? But that there was any secret hidden reason for it (more than that the Scottish prelates thought fit that Book should differ in some things from ours in England; and yet no differences could be more safe than those which were in the order of the prayers, especially since *both they and we* were of opinion, that of the two, this order came nearest to the Primitive Church); truly I neither know nor believe."[2]

The Lord's Prayer,[3] *with its Introductory Rubric.* Will it be believed that, so late as 1838, "a kind and learned

[1] Laud, Works, iii. 345. Laud quotes Bishop Jewell ('Respons. ad Harding,' Art. 17, Div. 14) as acknowledging that the Fathers called the Eucharist an "unbloody sacrifice," iii. 358.

[2] Ibid., p. 344.

[3] The *Amen* at this Prayer has no special mark to indicate that it should be said by the people; it is, however, the Amen expressly mentioned by S. Paul as to be by them pronounced (1 Cor. xiv. 16).

friend, who was fully master of the subject," in supplying the worthy—and impartial—Mr Peterkin with a "brief statement of the discrepancies between the *English* and the obnoxious Scotch Service-Books, pointing out the resemblances which the latter had to the Popish missals," includes among the "alterations savouring of Popery" this, that "After this, the Lord's Prayer, which in the English Liturgy is not introduced till after the communion has been received, is brought in with the presumptuous preface of the Missal, *Audemus dicere*—'We are bold to say'"?[1]

Both the Rubric and the Lord's Prayer are found at this point in the 'First Prayer-Book of Edward VI.'; but *there*, according to pre-Reformation custom, the Lord's Prayer as far as "temptation" is said by the Priest alone, the people's response beginning at "But deliver us from evil. Amen." This was followed by "*Then shall the Priest say*, The Peace of the Lord be alway with you; *The clerks' response*, And with thy spirit; *and the Priest saying*, Christ, our Paschal Lamb, is offered for us, once for all, when he bare our sins on his body upon the Cross, for he is the very Lamb of God that taketh away the sins of the world, wherefore let us keep a joyful and holy feast unto the Lord." Of course neither was this Popish; but it shows the real moderation of the compilers of the Scottish Liturgy that they kept it out.

The *Collect of Humble Access, with its Rubric.* The *Rubric*, with two alterations ("Presbyter" for "Priest" and the name—now for the first time given to it[2]—"Collect of humble access"), is from the 'First Prayer-Book of Edward VI.' Mr Peterkin's learned friend finds "Popery" in the fact that "what was formerly called 'the holy table,' and in the English Liturgy 'the Lord's table,' is now after consecration, in the Service-Book, termed 'God's board.'"[1]

Rubrics and Sentences at the administration of the Sacrament. The Scottish *Rubrics* are fuller here than in the

[1] Peterkin, Records of the Kirk of Scotland, pp. 287, 288.

[2] A comparison between Mr Hill Burton's transcript of the Lambeth copy, 1636, and the Dalmeny Book, 1637 (Appendix to Introduction), shows that this was one of the very latest emendations.

earlier Anglican Books, making provision (*a*) for the function of the Bishop, if he be there, (*b*) for the communicating of the clergy and people in their due order, and (*c*) describing the Sentence as "this Benediction." The requirement of kneeling is strengthened—"all humbly kneeling": the words of the Elizabethan Book ordering the Sacrament to be given to the people "in their hands" are omitted.

The *Sentences* (or Benedictions) are as they stood in the 'First Prayer-Book of Edward VI.': the 'Second Prayer-Book of Edward VI.' had substituted for them the Exhortation, "Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving." Queen Elizabeth's Book combined the two, as the English Liturgy still does. Charged with omitting the latter, and for a Popish purpose, Laud answers: "I laboured to have the English Liturgy sent [to Scotland] without any omission or addition at all, this or any other; that so the public Divine service might, in all his Majesty's dominions, have been one and the same. But some of the Scottish Bishops prevailed herein against me; and some alterations they would have from the Book of England, and this was one, as I have to show under the then Bishop of Dunblain's hand, Dr Wetherborne, whose notes I have yet by me, concerning that alteration in the Service-Book. And concerning this particular, his words are these: 'The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life: and so, The Blood, &c., whereunto every receiver answered, Amen. There is no more in King Edward VI., his First Book. And if there be no more in ours, the action will be much the shorter. Besides, the words which are added since, Take, eat, in remembrance, &c., may seem to relish somewhat of the Zwinglian tenet, that the Sacrament is a bare sign[1]

[1] Bishop Wedderburn had in his mind, no doubt, the repudiation of the Zwinglian error in what had been from 1560 the "Confession of the Faith and Doctrine of the Protestants of Scotland." Art. xxi., "We utterly condemn the vanity of those that affirm Sacraments to be nothing else but naked and bare signs."

taken in remembrance of Christ's passion.' So that, for my part, first, I see no hurt in the omission of those latter words, none at all. And next, if there be any, it proceedeth not from me." Mr Peterkin's "learned friend," who in 1838 still finds Popery in this omission, had surely forgotten that the Westminster Directory provides Sentences which are even stronger and more Scriptural:— "Take ye, eat ye: this is the Body of Christ which is broken for you; do this in remembrance of him," "This cup is the new testament in the Blood of Christ which is shed for the remission of the sins of many; drink ye all of it."

The *People's answer*—"*Here the party*[1] *receiving shall say* Amen." "This order," says L'Estrange, "is a piece of reformation wherein the Church of Scotland stands single and alone: I call it a piece of Reformation, because it is the reviving of a very ancient custom." He then quotes the Apostolical Constitutions, viii. 13, and S. Augustine (Respons. ad Quæst. Orosii 49): "'The universal Church at the receiving of the Blood of Christ, answereth, Amen'"; and proceeds, "Thus you see upon what terms of conformity the Scotch Service, in this particular, stands with the ancient practice."[2]

The *Post-Communion Rubric* appears first in the Scottish Book: it came from England. The *Gloria in excelsis* is as in the English Books; the Scottish Office of 1764 has a much finer rendering of it: the clause giving glory to the Holy Ghost (omitted in the Latin and English versions) was sung in the Church which gave us S. Columba, and "had probably been in use in the ancient churches of the Scoti for a period of nearly six hundred years"[3] before that "great Liturgical revolution" which in the Twelfth century displaced in Ireland the old Irish uses and substituted those of Rome.[4]

[1] Bishop Andrewes uses the word in this sense. Sermons, iii. 61.

[2] Alliance of Divine Offices, p. 210.

[3] Annotated Scottish Communion Office, p. 229.

[4] At the Synod of Cashel (1172), which decreed that Divine service in every part of Ireland should henceforth follow the forms and usages of the Church of England. See Olden, The Church of Ireland, p. 247.

The *Benediction* and its *Rubric* are common to the Anglican Books.

The *Rubric as to the disposal of the people's Offerings* is peculiar to the Scottish Book, and came from England. It suited well the needs of a Church which, even when most severely plundered, desired a learned Ministry; and which, before it had secured the stipends of its clergy, craved "reparation not only in the walls and fabric of the parish kirks, but also in all things needful within, for the people, and decencies of the place appointed for God's service."[1] Yet even Baillie is not ashamed to revile this Rubric as an "abuse and misapplication, permitting the clergy to take up for themselves what was given only for the poor, giving one half to the Presbyter, and the other half to any pious or charitable use that the Priest" (*sic:* the rubric really reads "the Presbyter and Churchwardens") "the church-fabric or what else, though the poor should starve" (!)[2]

The six *Collects after the Offertory* when there is no Communion have been in all the Anglican Books since 1549.

The *Communion Rubrics* are as they were settled for England after the accession of Queen Elizabeth, with the following exceptions: (1) In the *Second Rubric*, the word "public" was inserted; so that the Service-Book might not be held to conflict with the Perth Article (1618) allowing Private Communion provided "three or four . . . be present with the sick person to communicate with him";[3] and, for the same reason, whereas the English Book required "a *good* number," the Scottish asks only "a sufficient" number. The latter of these alterations came from England; the former seems to have been an insertion of the Scottish Bishops. (2) In the *Fourth Rubric* the English Book read "with the minister": the King changed that to "the presbyter that executes": the Scottish Bishops improved it, "the presbyter that celebrates." (3) More notable were the alterations sent from London on the *Fifth Rubric* (*a*) deleting "such [bread] as is usual to be

[1] First Book of Discipline (1560), xix.

[2] Parallel of the Liturgy with the Mass-Book, p. 25.

[3] Spottiswood, Book vii.

eaten at the table with other meats"; (*b*) declaring "the lawfulness of wafer bread"—which may have been used in some parts of Scotland: a kind of (unleavened) short-bread was employed in some Galloway parishes till quite recently; and (*c*) the long direction as to the disposal of what of the consecrated elements as may remain over,[1] the prohibition to carry any of this out of the church, the caution not to consecrate too much, and the order for consecrating more, if more should be required. The whole of this addition came from England. The prohibition to carry any out of the church certainly appears to forbid reservation even for the purpose of communicating the sick: this, however, has been questioned, and there can be little doubt that at Aberdeen at any rate, under such men as Sibbald and Ross and William Forbes (of the 'Considerationes Modestæ'), in the earlier years of Charles I. (1630-33) such reservation had been practised —the sick receiving Communion in their houses on the same day in which it was ministered in church.[2] (The principle, indeed, was not different from that still prevalent in the Church of Scotland, of administering at "the Second Table" Elements consecrated at "the First Table.") The Editor, when a minister in Aberdeen, frequently followed, and with much acceptance, the custom of his illustrious predecessors. After the Revolution, Reservation for the Sick came into common use in the Scottish Episcopal Church, and in it has been formally recognised. Bishop Jolly, whose public celebrations were infrequent, reserved for the purpose of communicating himself on the Sundays and Festivals when he did not celebrate.[3] The order to use for the Consecration of

[1] The words "such of the communicants only as the Presbyter which celebrates shall take unto him" are thus explained in the 'Constitution and Canons Ecclesiastical for the Government of the Church of Scotland' (1636): "In the Ministration [of the Lord's Supper] he shall have care that the Elements be circumspectly handled; and what is reserved thereof be distributed to the poorer sort which receive that day, to be eaten and drunken of them before they go out of the church" (Canon vi. 5).

[2] Reservation of the Eucharist in the Scottish Church, F. C. Eeles; where extracts from the Session Records of Aberdeen are cited.

[3] Annotated Scottish Communion Office, p. 328.

additional Bread and Wine a *part* only of the consecration prayer lies open to the objection taken to it by Bishop Dowden:[1] it was adopted, however, in England (where the previous Prayer-Books made no provision for such a contingency) in 1661; but the Scottish Episcopalians (1764) and the American Episcopal Church took the better plan of repeating the Consecration Prayer entire. The *Sixth* and *Seventh Rubrics* are shortened from their contemporary English forms (see Appendix to Introduction).

NOTE I.

THE MINISTRATION OF BAPTISM TO BE USED IN THE CHURCH; OF THEM THAT ARE TO BE BAPTISED IN PRIVATE HOUSES IN TIME OF NECESSITY; THE ORDER OF CONFIRMATION, INCLUDING A CATECHISM, AND CONFIRMATION OR LAYING ON OF HANDS.

I. THE MINISTRATION OF BAPTISM. The *Title* in the 'First Prayer-Book of Edward VI.' had run, "Of the Administration of public Baptism to be used in the church": this was changed in 1552 to the form given here. The *Opening Rubric* is from the Book of 1549 as altered in 1552 by (*a*) the substitution of "If necessity so require, children *may* at all times be baptized at home" for "*ought*"; and (*b*) by the change of the place where the priest is to meet the godfathers and godmothers from "the church door" to "the font."

Baptisms are to be on Sundays and Holy-days—a rule borrowed by the 'First Prayer-Book of Edward VI.' from Hermann's 'Consultatio,'[2] in which its *proviso* is explained,—"If it is to be feared that the infants will not live to the next Holy-day." The Scottish Church, though more rigorous (in the Seventeenth century) than her English

[1] Annotated Scottish Communion Office, p. 222.
[2] Proctor and Frere, p. 575, note.

OFFICES FOR HOLY COMMUNION. TABLE SHOWING VARIOUS ORDER OF PARTS. SCOTTISH AND ENGLISH.

SCOTTISH LITURGY, 1637.

A. INTRODUCTORY.

The Lord's Prayer.
Collect for Preparation.
Ten Commandments.
Collect for the King.
Collect for the Day.
Epistle.
Gospel.
Nicene Creed.
Sermon or Homily.
Offertory.
The "offering up and placing" of the Elements.
{ Intercession for Church Militant.
{ Thanksgiving for the blessed dead.
Exhortations.
Invitation.
Confession of Sins.
Absolution.
Comfortable Words.

B. EUCHARISTIC.

1. { Sursum Corda.
   { Thanksgiving.
   { (Proper Preface.)
   { Doxology (Ter sanctus).
2. Prayer of Consecration,
   including—
   { *a.* Recitation of Christ's one oblation, and command to continue this memorial.
   { *b.* Invocation of the Holy Ghost to bless the Elements.
   { *c.* Words of Institution and the Manual Acts.
3. Prayer of Oblation,
   including—
   { *a.* Memorial of Christ.
   { *b.* Oblation of ourselves.
4. The Lord's Prayer.
5. Collect of Humble Access.
6. Bread.
7. Cup.
8. Thanksgiving for Communion.
9. Gloria in excelsis.
10. Blessing.

SCOTTISH DRAFT, 1619.

A. INTRODUCTORY.

The setting the Elements on the Table.
Sermon.
Collect for Preparation
1st Cor. xi. 23-29.

Exhortation (Fencing).
Invitation.
Confession of Sins.
Prayer for Pardon (*continuous with Confession*).

B. EUCHARISTIC.

Prayer of Consecration (*continuous with above*),
including—
{ *a.* Thanksgiving for Redemption.
{ *b.* Invocation of God's blessing on the Elements.
{ *c.* Memorial of Christ's Death.
{ *d.* Oblation of ourselves.
The Lord's Prayer.
"Minister repeats the words of Institution for consecrating the Elements." Manual Acts.
Sursum Corda.
Bread.
Cup.
History of the Passion read.
Psalm ciii. or xxxiv.
Thanksgiving.
Psalm cvi. (1, 2).
Blessing.

WESTMINSTER DIRECTORY, 1644

A. INTRODUCTORY.

Sermon.
Prayer.

Exhortation (Warning).
Invitation.
The Elements "set before" the Minister.

B. EUCHARISTIC.

Thanksgiving for Redemption and Means of Grace.
Profession of Faith.
Prayer for the effectual working of the Spirit in us, and that God would sanctify the Elements.

The words of Institution to be read.
The Manual Acts.
Bread.
Cup.
Short Address.
Thanksgiving for Communion.

SCOTTISH EPISCOPAL, 1764.

A. INTRODUCTORY.

The Lord's Prayer.
Collect for Preparation.
Ten Commandments.
(*Alternate*, The Sum of the Law.)
Collects { 1. For Sanctification, *or* For the King.
         { 2. Collect of the Day.
Epistle
Gospel.
Nicene Creed.
Sermon.
Exhortation.
Offertory.
The offering "up and placing" of the Elements.

B. EUCHARISTIC.

1. { Sursum Corda.
   { Thanksgiving.
   { (Proper Preface.)
   { Doxology (Ter Sanctus).
2. Prayer of Consecration,
   including—
   { *a.* Recitation of Christ's one oblation, and command to continue this memorial.
   { *b.* Words of Institution, with the Manual Acts.
3. Prayer of Oblation,
   including—
   { *a.* Memorial of Christ.
   { *b.* Invocation of the Holy Ghost to bless the Elements.
   { *c.* Oblation of ourselves.
Intercession "for the whole state of Christ's Church."
4. The Lord's Prayer.
The Invitation.
Confession of Sins.
Absolution.
Comfortable Words.
5. Collect of Humble Access.
6. Bread.
7. Cup.
Short Address.
8. Thanksgiving for Communion.
9. Gloria in excelsis.
10. Blessing.

CHURCH OF SCOTLAND (GENERAL ASSEMBLY), 1903.

A. INTRODUCTORY.

Praise (Psalm xliii. 3-5).
Sentences (Psalms xxvi. 6; li. 7, 8; cxvi. 13, 14).
Prayer of Access,
including—
{ *a.* Confession of Sins.
{ *b.* Prayer for Pardon.
  Prayer for Sanctification.
{ 3. *c.* Oblation "that we may offer unto Thee a sacrifice in righteousness."
Old Testament Lesson (Isaiah liii.)
Praise (Psalm cxvi. with Gloria Patri).
New Testament Lesson (S. John vi. 35-58).
Paraphrase xxxv. ('Twas on that night).
Offertory.
The "placing" of the Elements.

B. EUCHARISTIC.

The Salutation.
The Words of Institution read.
The Manual Acts (The Taking of the Elements).
Nicene Creed.
1. { Sursum Corda.
   { Thanksgiving.
   { Doxology (Ter Sanctus).
2. Prayer of Consecration,
   including—
   { *a.* Recitation of Christ's Sacrifice.
   { *b.* Invocation of the Holy Ghost to bless the Elements.
3. The Lord's Prayer.
The Manual Acts.
{ 6. The Bread (The Fraction).
{ 7. The Cup (The Lifting of the Cup).
The Peace.
Short Address.
Psalm ciii. (1-4).
8. Thanksgiving for Communion.
3. Oblation of ourselves.
Intercession for the Church Militant.
Thanksgiving for the Church Triumphant.
9. Nunc dimittis.
10. Blessing.

FIRST PRAYER-BOOK OF EDWARD VI., 1549.

A. INTRODUCTORY.

The Lord's Prayer.
Collect for Preparation.
Psalm for the Introit.
Kyrie.
9. Gloria in excelsis.
Dominus vobiscum.
Collect of the Day.
Collect for the King.
Epistle.
Gospel.
Nicene Creed.
Sermon or Homily.
Exhortation.
Offertory.

B. EUCHARISTIC.

Dominus vobiscum.
1. { Sursum Corda.
   { Thanksgiving.
   { (Proper Preface.)
   { The Doxology (Ter Sanctus).
Intercession "for the whole estate of Christ's Church."
2. Prayer of Consecration (*continuous with above*),
   including—
   { *a.* Recitation of Christ's one oblation, and command to continue this memorial.
   { *b.* Invocation of the Holy Ghost to bless the Elements.
   { *c.* Words of Institution, and Manual Acts.
3. Prayer of Oblation,
   including—
   { *a.* Memorial of Christ.
   { *b.* Oblation of ourselves.
   { *c.* Command to carry our prayers to heaven.
4. The Lord's Prayer.
The Peace.
Short Address.
Invitation.
Confession of Sins.
Absolution.
Comfortable Words.
5. Collect of Humble Access.
6. Bread.
7. Cup.
Agnus Dei (*sung during Communion*).
Post-Communion.
Sentences (*sung*).
Dominus vobiscum.
8. Thanksgiving for Communion.
10. The Blessing.

PRESENT ENGLISH PRAYER-BOOK: FROM 1661.

A. INTRODUCTORY.

The Lord's Prayer.
Collect for Preparation.
The Ten Commandments.
Collect for the King.
Collect of the Day.
Epistle.
Gospel.
Nicene Creed.
Sermon or Homily.
Offertory.
"Placing" of the Elements.
Intercessions for the Church Militant, with Thanksgiving for the blessed dead.
Exhortations.
Invitation.
Confession of Sins.
Absolution.
Comfortable Words.

B. EUCHARISTIC.

1. { Sursum Corda.
   { Thanksgiving.
   { (Proper Preface.)
   { Doxology (Ter Sanctus).
5. Collect of Humble Access.
2. Prayer of Consecration,
   including—
   { *a.* Recitation of Christ's one oblation, and command to continue this "memory."
   { *b.* Prayer that receiving the Elements we may be partakers of Christ's Body and Blood.
   { *c.* Words of Institution and Manual Acts.
6. The Bread.
7. The Cup.
4. The Lord's Prayer.
3. Prayer of Oblation ("this sacrifice of praise and thanksgiving") with Oblation of ourselves;
   or—
8. Thanksgiving for Communion.
9. Gloria in excelsis.
10. Blessing.

N.B.—The Church of Scotland (General Assembly), 1903, though having the sanction of the Assembly's use, and—it is believed—the very general approval of the Church, has no binding authority. It is printed simply as an example of what finds favour in the Church at the present time.

sister against Baptism in private houses, and desirous (as were all the Reformed Churches) that when it was administered in church a congregation should be present, as well "to testify the receiving of them that be newly baptized into the number of Christ's Church" as to afford an opportunity for those present "to improve their own baptism,"[1] was not behind other Churches in providing days (besides Sundays) when this condition might be fulfilled. If she had given up the ancient Holy-days (and even at the Perth Assembly had accepted only the Five greater ones) she had taken care that in the larger towns there should be—not only the Daily Service of Common Prayers, but also—on at least one week-day in every week that *Preaching of the Word* which she was so anxious to secure on every occasion when either Sacrament was ministered. This is the meaning of the *Rubric* in the Book of Common Order ('John Knox's Liturgy'):—"The Sacraments are not ordained of God to be used in private corners as charms or sorceries, but left to the Congregation, and necessarily annexed to God's Word as seals of the same: therefore the Infant that is to be baptized shall be brought to the church on the *day appointed to Common Prayer and Preaching*,[2] accompanied with the Father and Godfathers, so that after sermon, the child being presented, &c."[3]

The *Opening Exhortation*, the idea of which (with at least one clause of it) was apparently suggested by (a

[1] Larger Catechism, Q. 167.

[2] A service of this sort (Common Prayer *with Preaching*) is held still every Thursday in the Parish Church of S. Nicholas, Aberdeen, and has been held there with scarcely a break since it was appointed at the Reformation in 1560. In early times the Holy Communion used to be ministered at this service to mariners who were to sail before the ensuing Sunday (see 'Cartularium Ecclesiæ Sancti Nicolai Aberdonensis,' vol. ii. p. 393): baptisms are still occasionally ministered at it, or marriages solemnised in face of "the congregation assembled to hear God's Word." George Gillespie ('English Popish Ceremonies,' p. 33) defends the Church's right to ordain (as the Church of Scotland had ordained) "that in great towns there shall be Sermon on such a day of the week, and Public Prayers at such an hour." For the steps which led to the general disuse of the Daily Service in the Church of Scotland see Dr Sprott's Lee Lecture. It was first revived among us in 1881 in the East Church, Aberdeen.

[3] Book of Common Order, p. 134.

much longer) one in Hermann's 'Consultatio,'[1] dates from 1549, and is common to all the Anglican Books. I have not found any objection taken to it by our Scottish objectors to the Service-Book, nor did the English Presbyterians at the Restoration ask that it should be altered. The Westminster Confession (chapter xxviii. 6) cites, as this exhortation does, S. John iii. 5-8, as referring to the Sacrament of Baptism.

The English Presbyterians of 1661, however, "scrupled" the statement of the *First Prayer* that Christ by His Baptism had sanctified the "flood Jordan and all other waters": the statement comes from an eloquent passage in Tertullian (De Baptismo, cap. iv.):—"All waters, therefore, in virtue of the pristine privilege of their origin (Gen. i. 2), do, after invocation of God, attain the sacramental power of sanctification," and the Prayer is one of Martin Luther's, adopted by the English Reformers in 1549, and made more concise "by a masterly hand" in 1552. In that revision, unfortunately, no petition was left anywhere in the Office for the sanctifying of the water. The want of this was felt in Scotland, where (although John Knox's Liturgy had it not) the tradition in its favour long remained among Presbyterians[2] and Episcopalians alike. Accordingly, though with no warrant from England (Appendix to Introduction), the Scottish Bishops used the powers allowed them by the King to insert in this Prayer (as in another further on) a petition to this effect, the clause "Sanctify this water, thou which art the Sanctifier of all things": they put it within brackets, and appended the *Marginal Rubric* (also peculiar to this Book), directing it to be said only when fresh water has been put into the font, which it directs shall be done at least twice in the month. The words of the petition come from the 'First Prayer-Book of Edward VI.,' where, however, the water in the font is to be changed "every month at least," and there is a form for sanctifying it "afore any child be baptized in the water so changed."

[1] Proctor and Frere, p. 577.

[2] Westminster Directory. See the citation from Wodrow in Leishman's Note, p. 113; and Sprott, Worship and Offices, p. 73.

The *Second Prayer*, common to all the Anglican Books, is from one in the Sarum Office,[1] but the Latin wants the beautiful petition whose theological exactness has been so much admired,[2]—"that he may receive remission of sins by spiritual regeneration."

The Scottish Book, following the example set in 1552, omits the ancient *Exorcism* which the English Reformers had retained in their Book of 1549.

The *Gospel* (S. Mark x. 13-16) is common to all the Anglican Books; but, as it is applicable mainly to the case of Infants, its place is taken, in the Office for the "Baptism of such as are of Riper Years," added to the English Book in 1661, by S. John iii. 1-8.

The *Brief Exhortation* with its *Rubric* are also common to all the Anglican Books from 1549 (though there they are preceded by a touching "Introduction into the Church," which was dropped in 1552). In 1661 the opening word "Friends" was altered to "Beloved."

The *Collect* likewise has been constant, except that since 1661 "this Infant" (printed in italics to show that the phrase must vary according as one or more than one are brought for Baptism) has replaced "these Infants." In 1549 the Lord's Prayer and the Creed were said before this Collect, which, indeed, had special reference to them.

The *Address to the God-Parents* begins, as always till 1661, with "Well beloved friends": words which were then replaced by "Dearly beloved"; for the old plurals were substituted italicised singulars; and (a more significant change) two clauses which the Scottish Book inherited from its English predecessors — "to lay His hands on them, and bless them"—were (though drawn directly from the Gospel) omitted;[3] with the object, no doubt, of em-

[1] It was one of the prayers said at the Exorcism in the Baptism of a male.

[2] Mason, Faith of the Gospel. The Puritan objectors of 1661 deemed "the expression inconvenient," and "desired it might be changed to this:—'May be regenerated, and receive remission of sins.'"—Documents relating to the Act of Uniformity, 1662, p. 134.

[3] The clauses had been left out also in the Scottish Draft of 1618-19. See Scottish Liturgies of James VI., in this series, p. 74. See Sprott, Worship and Offices, p. 77.

phasising the separation of Confirmation from Baptism.[1] Something might surely have been urged against this (though see the *Last Rubric before the Catechism*), yet the Puritans of 1661 took no objection to the omission; but they declared they "know not by what right the sureties do promise and answer in the name of the infant: it seemeth to us also to countenance the Anabaptistical opinion of the necessity of an actual profession of faith and repentance in order to baptism." In Knox's Liturgy, "the father and surety" both "consent to the performance hereof, declare [before God and in] the face of His Congregation the sum of that faith wherein they believe," and promise to "instruct this child."

The *Rubric* to the *Questions*, which (with "Priest" instead of "Presbyter" as here) had stood since 1549,[2] was laid aside in the English revision of 1661, when "I demand, therefore" was appointed to be said by the minister.

The *Renunciation of the Devil, the world, and the flesh*. "Dost thou *forsake* the devil, &c." was altered in 1661 to, "Dost thou, in the name of this child, *renounce* the devil, &c." In the Book of 1549 the three Renunciations here united were demanded, and made, separately.

The *Profession of Faith*. The Apostles' Creed had, practically from the Second century, been the Baptismal Profession in the West: it may be regretted, however, that since 1552 it has not been said, as it was in the Book of 1549, in three sections—an arrangement which strikingly brought out its real character as an expansion and exposition of that Threefold Name of God into which we are baptised.

Desire of Baptism: taken from the Sarum Manual, and constant in the Anglican Books since 1549.

From this point onward the service as it stood in the

[1] See an illuminating passage in a pamphlet by Prof. Hugh Williams, Bala, 'Some Aspects of the Christian Church in Wales,' pp. 49, 53.

[2] Then, however, the Priest at this point (prior to the actual baptizing) called the child by name.

'First Prayer-Book of Edward VI.' was greatly altered,—Trine immersion,[1] the Giving of the white vesture called the Chrisome, and the Unction with its Collect, were omitted —the leaving out of the latter contributing still further to emphasise the Anglican separation of Baptism from Confirmation; and there were inserted the Four Short Petitions, the Collect, the Signing with the Cross on the forehead (then first introduced at this point of the service), the Preface to the Thanksgiving, the Lord's Prayer (here), and the Thanksgiving. Of these, the *Collect* was modified for England in 1661 by the insertion of a petition for the sanctifying of the water. This, however, had already been provided for in the Scottish Book; and the only differences in this part of the service between it and the contemporary English Book are the substitution of "Presbyter" for "Priest" and of "Church" for "Congregation" in the *Collect* here, and in the forms of words to be spoken (*a*) at the making of the cross on the child's forehead and (*b*) declaring him regenerate. The three latter alterations (a witness of the alarming growth of Independency, and the King's prophetic dislike of it) were written with Charles' own hand in the Prayer-Book sent down from England (see Appendix to Introduction); but they were not adopted for England by the revisers of 1661.

The Signing with the Cross had been vehemently objected to by the English Puritans: it found no place in the Scottish Draft of 1619,[2] and the imposition of it by this Book gave great offence in Scotland, as may be seen in George Gillespie's 'English Popish Ceremonies.' "We cannot," he says, "conform, communicate, and symbolise with the idolatrous Papists in the use of the same without making ourselves idolaters by participation" (chapter iii. p. 149), and that the rite was "itself an idol, since an operative virtue was placed in it" (iv. p. 195).

[1] George Gillespie remarks that Trine immersion had been forbidden by the Fourth Council of Toledo, "lest Christians should seem to assent to Hereticks, who divide the Trinity."—English Popish Ceremonies, p. 153.

[2] Scottish Liturgies of James VI. (this series), pp. 77, 146.

II. Of them that are to be Baptised in Private Houses in time of Necessity.

The service here (except for the change of "Priest" to "Presbyter" and the giving of the *Gospel* in the Authorised Version) is exactly that which stood in the English 'Prayer-Book of King James I.' (1604). In that Book a momentous alteration had been made. For whereas all the previous English Books (1549, 1552, 1559) had contemplated, and indeed encouraged, the administration of Baptism in private houses in cases of necessity, *by Lay-folk*, and had not even suggested that a Minister should, if possible, be sent for, the Book of James I. insists upon a "*lawful Minister.*"[1] The changes then made, and adopted here, were for the most part retained in the revision of 1661.[2]

III. The Order of Confirmation, and Catechism.

The *Title* is peculiar to this Book. Its phrase "able to render an account of their Faith" is better than the English (1661) "come to years of discretion": if the latter occurs here too a little further on, yet is its meaning governed by the title.

The *Preface* is the same as had stood in the English Books since 1549, with the notable exception that in the last paragraph it omits the bracketed clause "if they shall depart out of this life in their infancy" (which might have seemed to make Confirmation *necessary* to those who grow up). In 1661, it was much altered by the omission of the paragraphs "Secondly," "Thirdly," and "And that no man, &c.," containing (*a*) historical statements perhaps hardly accurate, (*b*) a doctrine as to the grace given by

[1] For the Scots' desire of this, and the part taken by King James I., se Calderwood, vi. 241-245.

[2] "The Order for the Baptism of such as are of Riper Years," now in the English Book of Common Prayer, was drawn up in 1661; by which time "by the growth of Anabaptism through the licentiousness of the late times crept in amongst us (Preface to Book of Common Prayer) it had become necessary," and it was felt might be useful for baptizing natives in our Colonies, or other mission field. In 1637 all the inhabitants of England and Scotland alike were baptized in infancy: our Colonial empire had scarce begun, and our missionary zeal had slept for four centuries.

imposition of hands which made Confirmation almost a sacrament, and (*c*) a declaration as to the sufficiency of Baptism not quite consistent with the Anglican insistence on Confirmation.

The "Bishopping of Children" was one of the Articles accepted by the General Assembly at Perth in 1618, with, however, an express repudiation of "the great abuse and errors which crept into the Popish Church by making thereof a Sacrament of Confirmation," though it acknowledged the "Bishop's blessing them with prayer" to be "for the increase of their knowledge, and the continuance of God's heavenly graces with every one of them." Archbishop Spottiswood[1] denied what George Gillespie continued to asseverate, that this involved "a notable derogation unto the holy Sacrament of Baptism, not alone in that it presumeth the sealing of that which was sealed sufficiently by it (Baptism); but also in that both by asseveration of words, and by speciality of the Minister that giveth it, it is even preferred unto Baptism."[2]

The *Catechism: Answer to third Question.* The Scottish Book, like its English predecessors, has "vanities," changed in 1661 to "vanity." In the Ten Commandments, while in the First the "but Me" of the English Books remains, King James's Translation (1611) is followed for the rest—*e.g.*, in the Sixth Commandment. In the Answer concerning our duty to our neighbour, it keeps the older form "to the King and his ministers," altered in 1661 to "the King, and all that are put in authority under him." The Catechism in the Prayer-Books of Edward VI. and Elizabeth stopped at the exposition of the Lord's Prayer: the part which follows, as the Sacraments, was added first in 1604.[3] The Answers concerning the Form of Baptism, Why Infants are baptized, and the Inward Part of the Lord's Supper were altered, very slightly, in 1661. The

[1] See Grub, Ecclesiastical History of Scotland, ii. 315.

[2] English Popish Ceremonies, p. 207.

[3] This part of the Catechism is generally attributed to Bp. Overall, but it seems to have been largely derived from Nowell. The representative of the Church of Scotland at the time, Mr P. Galloway, mentions and applauds its "most clear and plain terms" (Calderwood, vi. 243).

Rubrics at the close of the *Catechism* are as they stood in the English Books since 1549: they were enlarged and otherwise altered in 1661.

In the copy of the Prayer-Book as altered for Scotland which King Charles sent to the Scottish Bishops in 1637 is inserted by his own hand the order:—"This Catechism must be retained in their Liturgy and no other admitted in their several parishes" (Appendix to Introduction).

Confirmation. The addition to the *Title*, "Or Laying on of Hands," was made in the English Book of 1604. The Opening *Versicles* were first explicitly assigned to the Bishop in the Scottish Book, a change adopted for England by the revisers of 1661, who then inserted for the first time the *Question*, "Do you here . . . renew the solemn promise and vow, &c." Otherwise the service here is exactly the English one of 1552, 1559, 1604, which had been altered in several interesting points from that of 1549 —*e.g.*, "The Lord be with you," with its response, was superseded by "Lord, hear our prayers"; the petition "Send down . . . thy Holy Ghost" was changed to "Strengthen them . . . with the Holy Ghost"; the Prayer to Christ, "Sign them, O Lord, and mark them to be thine for ever by the virtue of thy holy cross and passion, &c.," the signing with the cross, the Bishop's "Peace," and the child's touching response thereto (all of which had the sanction of the earlier Reformers) had been omitted.

On the other hand, the *Rubric* at the end of the service became stricter, for the Curate is ordered to hold a diet of Catechising in the church half an hour before evensong "once in five weeks at the least," as in 1549, but "diligently upon Sundays and Holy-days." A custom somewhat similar to this continued in Scotland till within the memory of some still living. The Editor's mother remembers being catechised as a child in the parish church of Keith by the minister: the custom there was for the children and servants and the country parts of the parish to be catechised at some farmhouse central to a convenient district of that large parish; while the children resident in the town were taken to church, so many at a time, according to the streets in which they lived. These catechisings

were on week-days, the children being exempted for the occasion from school or service.

King Charles, in the *Second Rubric*, substituted in 1636 "Mistresses" for the English "Dames": this, and the insertion of "Presbyter or" before "Curate" being the only changes made for Scotland.

The English Revisers of 1661 deleted all these Rubrics except the last, which they widened by permitting to communicate not only those who had been confirmed, but such as "be ready and desirous to be confirmed."

NOTE J.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

The *Title* and opening *Rubrics* are as they have stood in the Anglican Books since 1549, with the exception of the insertion here of "Presbyter or" before "Curate," and of "Presbyter" for "Priest." In the revision of 1661, the present Anglican *Form of Publication of Banns* was inserted between the first and second Rubrics, and the positions to be taken at the ceremony by the man and the woman respectively were laid down.

The opening *Exhortation* differs in nothing from that in the Book of 1549, save that "His Congregation" has been changed into "His Church": either form is preferable to the "*this* Congregation" of 1661. In the same revision the words "in Paradise" were dropped, and the bald "and praise of God" amplified to "and to the praise of His holy Name"—the latter an example of the many minute touches whereby the diction of the Book of Common Prayer has been wrought into such marvellous beauty. The Scottish Episcopal Church now permits its clergy to use a shortened form of this Address. Neither the English Puritans nor the Scottish Presbyterians of the Seventeenth century seem to have taken objection to it.[1]

[1] Minutes of Westminster Assembly (ed. Mitchell), p. 262.

The *Challenge to the Parties:* same as in 1549. "Now" was inserted in 1661.

The *Rubric as to Objectors:* "Presbyter or" inserted before "Curate."

The *Questions and Vows* are as they had stood in the English Books since the 'First Prayer-Book of Edward VI.,' except that, from 1552 onward, the "other tokens of spousage, as gold and silver," which the 'First Book' required in addition to the ring (and which were the outward sign of that part of the man's vow "and with all my worldly goods I thee endow"), had been omitted. In that copy of the English Prayer-Book which Charles I. made use of to write into it his latest alterations for Scotland, an earlier possessor, possibly Archbishop Laud himself (see Appendix to Introduction), had noted:—"In the York Manual, 'for fairer, for fouler': in the Salisbury Manual, instead of 'love, cherish, and obey' she says 'to be bonier and buxom at bedde and at borde.' After 'with this ring I thee wed,' 'This gold and silver I thee give' (giving y^e^ woman a purse of money as livery and seisin of their estate). As you find in y^e^ first book of Edward y^e^ Sixth."

The objection taken by the Scottish divines of the Presbyterian party to the use of the Ring *as part of the Religious Ceremony* seems to have been based on a higher rather than a lower view of marriage;[1] and it was strong enough to secure its omission from the Draft Liturgy prepared in Scotland,[2] as well as from the Westminster Directory. But the *English* Puritans, if their view of marriage was not a low one, advocated in their excessive fear of Romanism changes on the Service which would have made in favour not only of low views on it, but of Unitarianism[3] as well. It does not seem, however, that the divines' objection to the use of the Ring was shared by the laity either in England or in Scotland. In England

[1] See Leishman's note on the Westminster Directory (this series), p. 138.

[2] Scottish Liturgies of James VI., p. 102.

[3] For example, they desired to omit "the Name of the Father and of the Son and of the Holy Ghost," "lest they should seem to favour those who count matrimony a sacrament."—Documents relating to the Act of Uniformity, 1662, p. 140.

we find church-wardens complaining to the Bishop of a Puritan incumbent who would not say the words at the giving of it.[1] In Scotland, Gillespie, in his 'English Popish Ceremonies' (a book of popular appeal), maintains a discreet silence on this particular ceremony; and Calderwood[2] allows the "civil" use of it. The ring has always been worn by married women in Scotland; and probably no single innovation of recent times in the Church of Scotland has been received with a greater unanimity of favour than the revived giving and receiving of the Ring in the Marriage Service.[3]

The old-fashioned word "depart" ("till death us depart") was common to all the Anglican Books till 1661, when (as the Puritans desired) it was changed to "do part."

The *Collect* in the 'First Prayer-Book of Edward VI.' contained an interesting Scriptural precedent for the ring, which lends a reason (additional to that of their perfect monogamus fidelity) for the reference to Isaac and Rebecca, "(after bracelets and jewels of gold given of the one to the other for tokens of their matrimony)."[4] This was omitted in 1552.

The *Nuptial Declaration and Blessing.* "Presbyter" as elsewhere replaces "Priest"; otherwise it is as in the English Books since 1552: that of 1549 had "gold and silver" instead of "ring"; and the opening words of the Blessing (which was given with the Sign of the Cross) were:—"God the Father bless you: God the Son keep you: God the Holy Ghost lighten your understanding."

The *Psalms* with their *Rubrics.* The Psalms here, as throughout this Book, are not in the Prayer-Book Version but in that of the Authorised Version (1611). The

[1] Ely Episcopal Records. John Trendle, Rector of Overmorton, is presented to his bishop by the church-wardens (1592) because . . . "allthough he useth the ring in marieng yet he omitteth sometymes the wordes concerning the same, with this ringe I thee wed." (Quoted in 'Church Quarterly Review,' April 1904, p. 110.)

[2] Altare Damascenum, p. 870.

[3] Book of Common Order (Euchologion), fifth edition, p. 333. Cf. Sprott, 'Worship and Offices of the Church of Scotland,' pp. 155, 156.

[4] Genesis xxiv. 30, 53.

Rubrics of 1549 (altered, as here, in 1552) had, the one, "Then shall they go into the quire," and the other, "Kneeling afore the altar," instead of, as here, "the Lord's Table." The Puritans of 1661 objected to "the change of place and posture";[1] but the custom remains in England, and (with the word of the older rubric) is alluded to in a hymn which has received the formal approval alike of the General Assembly of the Church of Scotland, and (in an otherwise mutilated form) of "the Free Church of Scotland, the United Presbyterian Church, and the Presbyterian Church of Scotland"—John Keble's Marriage Hymn, "The voice that breathed o'er Eden":—

> "When onward to Thine altar
> The hallowed path they trace."[1]

The *Versicles*, *Lord's Prayer*, and *Four Collects* are as they had stood in the Anglican Books since 1552, when the reference to the Apocryphal Book of Tobit in the first Collect, and the Sign of the Cross in the fourth were omitted. The Reformers of 1552 retained, however, in this place (as is done here) that ancient method of saying the Lord's Prayer—the first six petitions by the minister, the seventh by the people. In 1661 the whole was ordered to be said by the minister. The Puritans at that date objected to the words in the third Collect "consecrated the state of matrimony to such an excellent mystery"; "seeing," "the institution of marriage was before the Fall, and so before the promise of Christ" (!)[2]

The *Rubrics* as to *Communion of the Newly-Married*—retained, and even emphasised, under the strong Reforming influences of 1552—were assailed in 1661 with the characteristic Puritan objection, that the last rubric "doth either enforce all such as are unfit for the sacrament to forbear marriage, contrary to Scripture, which approves the marriage of all men; or else compels all that marry to come to the Lord's Table, though never so unprepared: and therefore we desire it may be omitted, the rather because that marriage festivals are too often accompanied with such

[1] Scottish Hymnal, No. 338; Church Hymnary, No. 472.
[2] Documents relating to the Act of Uniformity, 1662, p. 141.

divertisements as are unsuitable to those Christian duties, which ought to be before and follow after the receiving of that holy sacrament"[1]—which reminds one of the objection taken by some parishioners of Dumbarton when their minister, Mr John Anderson, that doughty champion of Presbyterianism, restored the Lord's Prayer in Public Worship—"We are not always in the mind to say it"(!)[2] The Restoration revisers yielded so far as to omit all reference to Communion in the one rubric, and modify the other. In the former of the two ("the office of a man and wife") King Charles I. scored out *man*, and inserted *husband* (as here): the revisers of 1661 attained the same end by simply deleting the indefinite article.

The *Address* is from the 'First Prayer-Book of Edward VI.'; except that here, for the first time, the Scripture passages of which it is so largely composed are taken from the Authorised Version (1611).

VISITATION OF THE SICK.

In the *Rubrics* throughout, this Book has "Presbyter" where the older English Books have "Priest." The present English form enjoining "notice to be given to the Minister of the Parish" dates from 1661. In the 'First Book of Edward VI.' the Visitation and Communion of the Sick formed one service; and therefore, like the other Communion Services, had its Proper Introit (in this case, Psalm 143). When in 1552 the two services were separated, this Introit, like the others, was dropped.

The *Preces*, *Lord's Prayer*, and *Collects* are as they were in the English Books from 1549, except that here, and here only, the doxology is appended to the Lord's Prayer, and, with the seventh petition thereof, put into the mouth of the sick man, the Presbyter saying the rest of the Prayer. The *Second Collect* was much altered in 1661: from being addressed to Christ, and rehearsing His mercy to Peter's wife's mother and the nobleman's servant, it

[1] Documents relating to the Acts of Uniformity, 1662, p. 141.

[2] Mr Anderson was Minister of Dumbarton 1698-1719. Manuscript Account of the Objections taken to his use of the Lord's Prayer in Public Worship, *penes* his descendant, Professor T. M'Call Anderson, M.D., Glasgow University.

is addressed to the Father, and drops these allusions. Before 1552, there was cited also the preservation of Tobias and Sara.

The *Exhortations* are the same as they have stood in all the Anglican Books since 1549. A few changes, mostly verbal, were made in 1661, when "in good worth" was altered to "in good part," "count" changed to "account," "these words are God's words" to "are written in holy Scripture," and the citation from Hebrews xii. given in the Authorised Version (1611).

The *Examination Rubric*[1] is as in the English Books from 1552, except that the words "Presbyter or" are here inserted before "Minister": in 1549 the rubric had continued—"And the same form of absolution shall be used in all private confessions." In 1661, when the Puritans desired "that the absolution may be only recommended to the minister to be used or omitted as he shall see occasion," the parenthetical clause now standing in the English Book "(if he humbly and heartily desire it)."[2]

The *Absolution*, identical in all the Anglican Books. The Puritans of 1661 wished the "form to be declarative and conditional."

The *Collect*, *Psalm*, *Versicle*, and *Commendation* are substantially as they have stood since 1549. In 1661 the Collect was enriched with the petition "but strengthen *him* with thy blessed Spirit," and the Versicle with "save us and [help us]." In this Book only, the Psalm is given in the Authorised (or "Bible") Version. The 'First Prayer-Book of Edward VI.' added, however, a service for the Anointing of the Sick (if he desired to be anointed). In 1661 the English Order was augmented with an additional commendation and four further Prayers (For a Sick Child, &c.)

THE COMMUNION OF THE SICK. The second of the Perth Articles (1618) ran: "If any good Christian visited with long sickness and known to the Pastor by reason of his present infirmity be unable to resort to the Church for receiving

[1] See Bp. Williams' Sermon on the Death of King James I., 'Great Britain's Salomon,' pp. 69, 73.

[2] Documents relating to the Act of Uniformity, 1662, p. 142. Compare Abp. Laud, Works, iii. 332.

the holy Communion, or being sick shall declare to the Pastor upon his conscience that he thinks his sickness to be deadly, and shall earnestly desire to receive the same in his house, the Minister shall not deny him so great a comfort, lawful warning being given to him the night before, and that there be three or four of good Religion and conversation, free of all lawful impediments, present with the sick person to communicate with him, who also must provide a convenient place in his house, and all things necessary for the reverent administration thereof, according to the order prescribed in the Church."[1] King Charles was thus in accord with the Perth Article when he changed for the Scottish Book the contemporary English rubric requiring "a good number . . . with the sick person" in "a sufficient number, at least two or three": (this was adopted for England in 1661). Except that the *Epistle* and *Gospel* are in the Authorised Version, the Order here is the same as settled in 1552. The instruction (in the second of the closing rubrics) "he doth eat . . . although he do not receive the Sacrament with his mouth" was in the Book of 1549;[2] which, however, expressly allowed Reservation for communicating the Sick, and supplied a special Introit (Psalm 117). One of the most interesting relics of the ancient Celtic Liturgy in the Scottish Church is "the concluding portion of an Office for Visitation [and Communion] of the Sick" in the 'Book of Deer.'[3]

Burial of the Dead.

This is as it had stood since 1552 in the English Books, except (*a*) that here, as throughout, "Presbyter" replaces

[1] Spottiswood (History of the Church of Scotland, Bk. vii.) (on the margin) calls this "Private Communion": but it is not the "private masses or the receiving of this sacrament by a priest or any other alone" condemned in the 'Confession of Faith' (chapter xxix. 4); and the practice, though forbidden by Act X. Assembly 1690, has to some extent come into use in the Church of Scotland. In 1882 the Editor was bidden by the Presbytery of Aberdeen when he saw occasion to communicate the sick in their homes, give intimation of his intention either from the pulpit or to the Kirk-Session.

[2] Maskell, 'Mon. Rit.' I., and compare S. Aug., 'In Joan.' Tr. xxv. 22 (quoted by Proctor and Frere).

[3] Book of Deer, Spalding Club, pp. lviii, 89, 90.

"Priest," (*b*) that the *Sentences* and *Lessons* are from the Authorised Version,[1] (*c*) the Scottish form "in the mids" instead of the English "in the midst," and that "S." (for "Saint") is inserted before "Paul" in the concluding Collect. The Service was much altered in 1552 from what it had been in the 'First Book of Edward VI.,' which provided three Psalms (Pss. 116, 146, 139), prayers for the Departed, and an Order for "the Celebration of Holy Communion when there is a burial of the dead"—Introit (Ps. 43); Epistle (1 Thess. iv. 13-18), Gospel (S. John vi. 37-39), and Collect (retained, in an altered form as the closing collect at the grave, in 1552). There were changes again in 1661; when Psalms were again provided (Pss. 39 and 90), the Lesson given in the Authorised Version, its position shifted, and the rubric prefixed which forbids the Office to be used for the unbaptized, excommunicate, or suicides.

Churching of Women. The Office is as it stood in the contemporary English Books, with the following exceptions: (*a*) The word "Lord's" is inserted before "Table" in the opening rubric; (*b*) "Presbyter" for "Priest" throughout; (*c*) the Psalm (Ps. 121) is in the Authorised Version (1611); (*d*) an alternative Psalm is given (Ps. 27, perhaps, though repeated in 1636 and 1637, a misprint for Ps. 127: "Except the Lord build the house," which was adopted in 1661 as an alternative to Ps. 116); and (*e*) the dropping from the closing rubric of the words "must offer accustomed offerings." In the 'First Prayer-Book of Edward VI.' the title had been different: "The Order of the *Purification* of Women"; the woman's place was to be "near the quire door"; the opening address added to the reasons why she should be thankful, that it had "pleased Almighty God . . . to give . . . your child baptism"; and in the closing rubric the woman "must offer her chrysome and other accustomed offerings." In 1661 a good many

[1] The old version of the sentence from Job xix. had the "with these eyes" familiar to us in Samuel Crossman's hymn (Scottish Hymnal, No. 251), "My life's a shade." Crossman became Dean of Bristol in 1683, a few weeks before his death.

changes were made, some of them apparently in deference to the representations of the Puritans. The service ends abruptly because it is meant (as other things in it show) to precede the Holy Communion. There had been no provision for such an office in John Knox's Liturgy, nor in the Draft Liturgies of James VI.; neither is there in the Westminster Directory; but it has been customary in Scotland, in the Prayer after the Baptism of an Infant, if the mother has been spared, to give thanks for her recovery.[1]

COMMINATION.

It is in the Scottish Book that the words first appear directing this Office to be used "especially on the first day of Lent, commonly called Ash-Wednesday." Neither Lent nor Ash-Wednesday had been mentioned in the Perth Articles. The change came from England.

To the *First Rubric* as it stood in the English Book, King Charles I., in the latest instructions sent from Scotland (1637), added "the people sitting and attending with reverence" (Appendix to Introduction).

In the *Opening Address* (first paragraph) the words as they stood in the English Books, "were put to open penance and punished in this world," were altered for this Book "were put to open penance and did humbly submit themselves to undergo punishment in this world." This alteration came doubtless from Archbishop Laud: the King in copying it afresh into the book he was sending to Scotland in 1637 left a blank (having forgotten, seemingly, the word that should go in), which was filled up by Archbishop Laud writing "penance" (Appendix to Introduction). In the margin, against the second paragraph, at "fleeing from such vices," King Charles inserts a note "quae sequuntur in notatata sunt," and adds the R. (for 'Rex'): if he intended any alteration, none was made, for the Scottish Book is here the same as the contemporary English one.

The *Cursings*. In Number 5, the old English Books had read "Cursed is he that *letteth* in judgment, &c.":

[1] Euchologion (fifth ed.), p. 310. Sprott, Worship and Offices, p. 78.

the word was already changing its meaning, and for Scotland was substituted here "hindereth, stoppeth, or perverteth." In the last of the series, "worshipers of images" (as here, and in the contemporary English Books) gave place in 1661 to "idolaters." The insertion of the Scripture references to the several cursings was by the King.

In the *Exhortation* various verbal changes were made —*e.g.*, instead of "He shall rain down upon the sinners" we have here "For upon the wicked, &c."; for the archaic "The Lord is *commen* out of his place" we have here "is come": and the whole was broken up into paragraphs.

The *Psalm* (Ps. li.) is in the Authorised Version.

In the Versicles, "Presbyter" is substituted for the English "Minister."

NOTE K.

The Prose Psalter: The Psalms in Metre.

The Prose Psalter. "The first essential fact to be remembered in dealing with this work is that the Prayer-Book and the prose Psalter are quite distinct."[1] Both were indeed printed in Edinburgh by Robert Young: both were bound together, and intended to be used together. Both are referred to in the King's directions (see Appendix to Introduction); but for all this they are different works. The Prayer-Book bears date 1637: the word Finis was, of set purpose, appended to it. The Psalter bears date 1636: "it has a different title-page and a different register."[1]

Between 15th September 1635, when Robert Young (who had already been appointed King's Printer for Scotland, but was living in London) was ordered to Scotland, and the issue of the Prayer-Book in 1637, at least "four impressions" exist. On account of an error in the first of

[1] Archbishop Laud's Prayer-Book (Edinburgh Bibliographical Society), by Bishop Dowden, 1894.

these (the omission from Psalm 109 of part of v. 30 and the whole of v. 31) a number of copies of this impression were cancelled; others were rectified by the insertion of a new leaf (giving Psalm 109 in full), which had been printed off for the purpose.[1] The *Title-page* in this impression bears that the Psalms have been "*Pointed* as they shall be said or sung throughout all the Churches of Scotland," and it was the wish both of Archbishop Laud and of the King that they should be thus musically pointed, so that they might be chanted. "In April 1636 Laud wrote urging that the musical colon should be inserted in the Psalms"; and in 1637 Charles with his own hand changes, in the copy of the English Book of last year which he sent down to Scotland, the words "of the great Bible" to "sett forth by authority in K. Jeams his tyme of Blessed Memory," and adds "You must look to y^e^ pointing of it as near as may be to y^e^ old translation" (*i.e.*, what we know as the Prayer-Book Version) (Appendix to Introduction). Yet in spite of both King and Archbishop it was not done. The whole Psalter was set up afresh after the first impression had been printed off. There were three other impressions (the title-pages of the last two are here reprinted), but in no copy which Bishop Dowden has seen is the Psalter pointed in the musical sense of the word: nay, the title-page itself is altered in all the three last impressions, to make it correspond with the absence of such pointing. The word "Pointed" is omitted; and "As they shall be sung or said" or "As it shall be sung or said" put in its place. Other changes *were* made. The Translation of the Bible of 1611 was described as not simply "the last," "in King James his time," but as "set forth by authority in King James his

[1] A copy in the University Library, Glasgow, has the new leaf inserted: also three pages of the discarded impression (containing part of Psalms 103, 104; Psalms 98, 99, 100, and the first verse of Psalm 101) are utilised in the binding, which is original. It has no title either on back or sides; a very ordinary tooling forms the sole decoration of the boards. The book has been in the University Library since the time of William Dunlop (Principal 1690-1701), whose signature is on the title-page. Principal Dunlop was an ancestor, as well as a predecessor, of Principal Story, who possesses his portrait.

time of blessed memory"; and the ornamental devices surrounding some of the initial letters were shifted in such a fashion that Scottish feeling might not be wounded by seeing the thistle on the side of the block, and the fleur de lis upon the top. But no help was given to those (if there were any) in Scotland who wished to have the prose Psalter chanted. It is obvious that the Scottish bishops were unwilling, or afraid, to introduce it. In Scotland, it seems probable, prose chanting had been heard, since the Reformation, at court only, on such occasions as the visit of King James VI. in 1617, when, as Calderwood tells us, "upon Satterday the 17th of May, the English service was begun in the Chappell Royall, with singing of quiristours, surplices, and playing on organes";[1] and at the Coronation of King Charles I. in 1633, when besides certain "Anthems," *Te Deum laudamus* was sung.[2] It need hardly be added that in the Church of Scotland the chanting of the prose Psalms (which the poet Beattie suggested, in the Eighteenth century, as likely to "give more energy to our Church musick"[3]) is now in not unfrequent use, at least in our greater churches, and has received the sanction of the General Assembly.[4] The Church of Scotland follows 'Laud's Liturgy' in this at least, that when she does chant the prose Psalms, it is the Authorised Version, and not that of the Prayer-Book, which she uses: a concession, of course, to Scottish particularism, but probably a hindrance rather than a help towards the use of chanting. For one thing, it has cost us a great deal of money to have a Prose Psalter compiled for ourselves: for another thing, it has shut us out from the stores of music which England has accumulated since the days of Tallis (1510-1585).

1 Historie of the Kirk of Scotland, vii. 246.

2 Coronation Order of Charles I. (Henry Bradshaw Society), p. 105.

3 Letter to Dr Hugh Blair on Improvement of Psalmody in Scotland (1778), p. 6.

4 'The Psalter, being the Authorised Version of the Psalms, &c., pointed for Chanting, for Use in churches, by Authority of the General Assembly of the Church of Scotland,' 1889. It is said that the first of our ministers to use Prose Chanting was the Rev. J. R. Macduff, D.D., minister of Sandyford Church, Glasgow (1855).

In the earliest impression of the prose Psalter, printed to accompany the Scottish Prayer-Book, the catchword "Certaine" is found at the foot of the last page.[1] It was the first word of "Certaine Godly Prayers"[2]—which in those days were commonly printed along with English Prayer-Books: the printer of the Scottish Liturgy thought he should include them, and in point of fact had printed off two pages, when the King interposed with a prohibition given under his own hand, "His Majesty commands that these prayers following, or any other (for they are all different in several editions) be all left out in y^r"—(*i.e.*, their) "Liturgye." (Appendix to Introduction).

THE PSALMS IN METRE. Neither is this, strictly speaking, a part of the Scottish Liturgy, though it was intended to be bound up with it. It was printed in London in 1636, by Thomas Harper, and has a fine ornamental title-page, in which are introduced the fleur de lis, rose, and thistle, and the lion and the unicorn.

From her Reformation the Church of Scotland had used the Metrical Version of the Psalms known as the version of Sternhold and Hopkins, though many of the Psalms were by other hands—thus the version of the Hundredth Psalm is ascribed to W. K. (William Keithe), and that of the Hundred and Second to J. C. (the illustrious Scottish Reformer, John Craig). This version was published and republished in Scotland:[3] James VI. in his Sixth Parlia-

[1] The word occurs in the copy of the Scottish Liturgy in the University Library of Glasgow.

[2] The Prayers, as they appear in an English Prayer-Book, London, Robert Barker, 1631, are: "A general Confession to be said every Morning"; "A Prayer to be said in the Morning," "Another Prayer for the Morning"; "A Prayer for the Evening," "A most necessary Prayer," "The Prayer of Manasseth, King of the Jewes," "A Prayer containing the duty of every true Christian." A Scottish series will be found at the end of Knox's Liturgy, where they are entitled, "A Form of Prayer to be used in Private Houses every Morning and Evening." (Our Reformers were not opposed to forms for Family Devotion any more than to forms for Public Worship.) The Prayers appear in "The Psalms of David in Prose and Meeter," Edinburgh, Andrew Hart, 1635: they are absent, however, from the Aberdeen edition of the same book, Edward Raban, 1633.

[3] There is a large modern edition of the "Scottish Metrical Psalter of 1635," by the Rev. Neil Livingstone, Glasgow, 1864, in which appears a

ment ordained all house-holders to have it ("Bibles and Psalm Books"), and Charles I. repeats the order[1] in 1629. But the Church of Scotland had long been dissatisfied with it.

When King James VI. in the General Assembly at Burntisland made his memorable proposal for a new translation of the Bible (which bore fruit ten years later in the Authorised Version), he seems to have spoken also of "correcting of the Psalms in Metre," and the Assembly, while applauding both suggestions, committed "the revising of the Psalms particularly to Mr Robert Pont."[2] King James himself, however, set himself to the task. "It pleased our late dear father, of famous and eternal memory" — so, on 25th April 1626, King Charles I. wrote to the Archbishop of S. Andrews — "considering how far imperfect the Psalms in Metre presently used are, out of his zeal to the glory of God, and for the good of all the Churches of his dominions,[3] to translate them anew: therefore as We have given command to our trusty and well-beloved Sir William Alexander, Knt.[4] to consider and review the metre and poesy thereof; so our pleasure that you, and some of the most learned divines in that our Kingdom (of Scotland) confer them with the original text, and with the most exact translations, and thereafter certify back your opinions unto Us concerning the same, whether it be

complete series of "Prayers upon the Psalms," forming a rich, and neglected, quarry of devotional material. These collects were peculiar, among the old editions, to that of 1595. The editions (1633 and 1635) mentioned in the previous note have, besides the music, a short exposition of each Psalm (some of these extremely good), and the Psalm in prose on the margin. They have also "the old common tunes." Prefixed to them is the Book of Common Order ('John Knox's Liturgy') and a Kalendar. The Kalendar in the Aberdeen edition notes "S. Patricke" in March, "Christ's Ascension" in May, "S. Bernard" in June, and "K. Charles borne" in November. It was evidently meant to be reprinted annually.

1 Register of the Privy Council of Scotland, Second Series, iii. p. 266.

2 Spottiswood, vi.; Calderwood, vi. 124.

3 A common Psalm-Book was thus part of the Stuarts' (as well as of the Covenanters') policy of union and uniformity between the Three Kingdoms.

4 Sir William Alexander was created Earl of Stirling in 1633, and died in 1640. His house at Stirling is that now known as "Argyle's Lodging": there is a portrait of him in Macfarlane's Museum, Bridge of Allan.

fitting that they be published and sung in churches instead of the old translation or not."[1] On 28th December 1627, a patent was granted to Alexander of the copyright for a period of thirty-one years, in consideration of his work in revising them and seeing them through the press: in 1632 they were sent down to Presbyteries, and were not well received; but Charles was obstinate, and under date 14th March 1637 the records of the Scottish Privy Council contain the following:—"Forasmeikle as the late Psalmes have by authority of the King his Majestie and the clergie of both Kingdoms been exactly revised and approvin, so that now his Majestie according to his pleasure formerly signified for receaving of the said Psalmes is fully resolved to have that worke goe on for the good of the Church and memorie of the author, thairfor the lords of secret Counsell according to his Majesties express will and pleasure signified unto them by writt hes discharged, and by tenor of this present act discharges all forder impression of the old psalmes as alswa the inbringing of the same from England or elliswhere to the intent the new psalmes may be imprintit and generallie receaved and sung in all the churches of this Kingdome, and the saids lords hes recommendit and be the tenor heirof recommends to the archbishop of St Andrews, Lord High Chancellor of the Kingdome, to call before him, or before the provost and baillies of burrows, the whole printers and stationers within this Kingdome and all others whom this matter may concerne, and to intimat unto them this act and ordinance, and to require thame to conform themselffes and give obedience thereunto under the pane of confiscation of the whole bookes which shall be printed or imparted agains the tenor of this act, and ordains letters of publication to be direct heirupon if need bees in forme and effeirs. Follows his Majesties missive," &c.

A curious effect, which we may probably trace to the introduction of this version of the Psalms, was the casting out of Hymns from the service of the Church of Scotland

[1] Baillie, Letters, iii., 530. See also 'Alexander Hume,' by Rev. R. Menzies Ferguson, 1899.

for more than one hundred years ;[1] and the almost total disuse to the present day of the metrical Doxology at the close whether of (metrical) Psalms or Hymns. The older Scottish Psalm-book contained no fewer than thirty-four different metrical renderings of "Glory be to the Father, &c.," to suit the great variety of metres in which the Psalms are given. It had also a number of Hymns, including a metrical version of "The Ten Commandment," "A Prayer," "The Lord's Prayer" (in metre), "The Twelve Articles of the Christian Faith" (so, *i.e.*, the Apostles' Creed),[2] "Veni Creator" (in English), "The Humble Suit of a Sinner," "The Lamentation of a Sinner," "The Complaynt of a Sinner," "O Lord, in Thee is all my trust," "The Song of the blessed Marie, called Magnificat,"[3] "The Song of Simeon, called Nunc dimittis," "The Song of Moses, Deut. xxxii." (in six parts), and "A Thanksgiving after the Receiving of the Lord's Supper," which expresses an idea found in the Didaché, ix. 4—

> "And as the corns by unity
> Into one loaf are knit :
> So is the Lord and his whole Church
> Though he in heaven sit."

Four lines from its version of *Veni Creator* may serve at once to conclude those Notes and to express the prayer

[1] The first collection of the *Paraphrases* was printed in 1749 : that still in use, with the five Hymns appended to it, dates from 1781.

[2] The version printed at Aberdeen contains the verse referred to by Bishop Pearson (on the Creed) :—

> "His Sprite did after this descend
> Into the lower parts
> Of them that long in darkness were
> The true light of their hearts."

But the versions printed at Edinburgh are less expository :—

> "He thol'd the last assault of death
> Which did life's torments end :
> Thereafter he was buried,
> And did to hell descend."

[3] This is the Aberdeen title : our Edinburgh edition has "The Song of the blessed Virgine Mary."

with which the Editor undertook, and (as he humbly trusts) has carried out this work :—

"Of all strife and confusion,
O Lord, dissolve the bands :
And make the knots of peace and love
Throughout all Christian lands." Amen.

THE END.

PRINTED BY WILLIAM BLACKWOOD AND SONS.

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